

# The Catholic Educational Review

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## PRESENT DAY READING AND THE TEACHING OF ENGLISH

We are all familiar with the syllabus of "College Entrance Requirements in English" found in most secondary school and university catalogues. An array of titles, including a few of the masterpieces of literature, divided into groups "for study," and "for reading," the list is impressive; and the general reader of the catalogue must feel respect for the fortunate and cultivated youths who have nourished their intellects with literature so good. Even those in the teaching profession feel the spell of the "Groups" and enter them among the articles of their educational faith.

The wisdom, no doubt, of the expert and the judicious prepared the English requirements for college entrance. These lists comprise a selection of reading good in quality, wide in range, and fairly well balanced, and this reading matter, approved by the College Entrance Boards, is embodied in the plan of English in the non-Catholic secondary schools, public and private, almost without exception. Even our Catholic schools, in their laudable desire to conform in secular branches to the presumably high standards of the "Board of Entrance Examiners" and "Regents," have adopted entire the list of prescribed reading, although some of the books proposed might well be replaced, in the case of Catholics, by works more desirable and just as meritorious, written by those of our faith.

The "requirements," then, are part of every well-regulated catalogue. The question, "To what extent do the secondary schools carry out the program of English reading?" might form the theme of an interesting and profitable "report" by some painstaking investigator. Assuming for our purpose that the program is carried out to a fair degree of fullness in most schools, let us pass to a consideration of the practical merits of English teaching in grade and secondary schools.

The study of English in school, according to the Harvard University Catalogue (1913-14-1467), aims to secure these ends:

1. Command of correct and clear English, spoken and written.
2. Ability to read with accuracy, intelligence, and appreciation.

The first end is to be attained by the teaching of grammar and composition. "The second object," continues the catalogue, "is sought by means of two lists of books, headed, respectively, "Reading" and "Study," from which may be framed a progressive course in literature covering four years."

Applying the hard-headed test of "results," a test, by the way, which often seems to tell against those striving for ideals in morals and education, and which teachers, particularly, are not disposed to accept as final, we arrive at the conclusion, pessimistic but inevitable, that whatever the merits of the English reading requirements, they have largely failed to attain the object at which they aim. Why this failure? To answer this question and to enable us to appreciate better the state of the soil in which our flowers of classical English are expected to thrive, let us consider some facts that have come to light regarding the teaching of English in the schools.

There have appeared of late frank and repeated declarations of the bad way in which our college men stand

as regards, specifically, the ability to spell, to punctuate, to write a composition of reasonable clearness and accuracy on a given subject (to say nothing of any facility in using the arts and graces of rhetoric), ability to give intelligent answers on points of history, literature or even on current events.

Time and again the newspapers and magazines have contained strictures on college English—the prevalence of wretched spelling, the ludicrous replies to questions asked in examinations on history and letters, the lack of information on topics of the day (aside from sports), the absence of literary taste and appreciation.

All this seems to point to lack of training in the elements of English in the grades, crowded as they are in many cases with “fads and fancies,” and furnishes us at once with an ample reason why good literature fails to interest our students. Surely it is hard to expect to build on such a poor foundation a lasting structure of literary taste.

There may be exaggeration in these statements. Things are not everywhere so deplorably bad. We have among us, no doubt, many centers of literary warmth and light, and many teachers of power and inspiration. Yet we are compelled to admit that our affairs need setting in order.

If, in the endeavor to place the responsibility for this evil condition, we were to put on trial the English reading requirements, using them as a scapegoat, the testimony brought forward would reveal, besides the many deficiencies in remote and immediate preparation for the youthful mind for the enjoyment of the literary good things provided in the “Reading,” certain adverse influences at work, rendering it difficult to implant on our pupils appreciation for good reading.

To begin with, business acumen and the strategy of commercialism are enlisted in spreading literature that is basically “Cheap Jack,” whatever the typographical and pictorial adornment that may clothe it.

Literature is made of everything these days. We have the Sunday many-leafed journal, encyclopedic in its sweep over the field of human knowledge; we have the literature of baseball, the literature of the moving picture, of the drama, of smart society, and we have the plethoric monthly magazine that is read by the man in the street, and very often by the urchin in the street.

From such an embarrassment of literary wealth do we suffer that we are dazed; our taste is blunted by the surfeit of illustrated magazine, art supplement, best seller, problem play novel, and so on. The "we" here includes secondary school youth, who, naturally, having open eyes, cannot miss the attractive wares in the news-dealers' and book-sellers' windows. Here seems to lie one obstacle in the path leading to the Parnassus of English literature.

We have to deal, from the very grammar grades, with youths who are spellbound by the literature of our wonderful today. What use have they for the old fogies of the eighteenth and nineteenth centuries, of the days of the stage coach, the tallow candle, and the tinderbox? Addison, Macaulay, Webster, Scott, Dickens, even, are "slow" to the young man absorbed in the literature of the age of the automobile and the aeroplane.

The essayists, the philosophers, the moralists of other days are wearisome to the soul of the scion of today. These, then, may be assigned as the two main causes of the failure of the program of secondary school reading: (1) Lack of training in the elements of grammar and composition; and (2) the flooding of the market with sensational reading. The treatment applicable to the first cause does not appear to call for discussion. The direct and obvious remedy is to increase the content and efficiency of elementary English teaching, even at the sacrifice of some less essential branch. The second cause presents a formidable problem, really involved with general social and moral conditions. If, as the publishers of current magazine literature would argue, they are



catering to popular taste, then popular taste is certainly vitiated.

We may be pardoned if we dwell at length on the characteristics of some monthly publications of enormous circulation. A Catholic educator recently called magazines the "cigarettes and chewing gum of literature," and the phrase describes the situation pretty well. The up-to-date magazines fall into two or three types. There is the "pictorio-erotico-scientific" type, with its illustrations of footlight favorites, languid youths with expansive shirt fronts reclining on divans; willowy, statuesque heroines drooling aimlessly before mirrors, representations of the wonders of science fricasseed for magazine readers, and cuts of long-whiskered Israelites to embellish an "East Side" story.

This type runs a few serials each issue. One or two of these serials are of the society-problem variety—illustrated, as before said, with expansive shirt-front hero and willowy heroine.

The chief features of many of these stories seem to be a superabundance of insufferably tiresome dialogue leading into hopeless intellectual *cul-de-sacs*, and a certain suggestion of evil, comparable to what would be borne in on the olfactory nerves by the presence of a bacterial infusion under a scented divan. All this literary content is sandwiched in between two plethoric advertising sections that speak volumes for the business thrift of the men of letters who conduct the publications.

The other type of popular magazine is the short-story species. This is the five-cent store of literature as regards quality, and the stock in trade has a calico print make-up with a monotonous sameness of pattern that reminds us forcibly of the cheap bunting that shows its native inanity and wishy-washiness after a rain, and is never hung out for a second celebration; its cheap glory is of a day. So with the popular short-story magazine. It is tawdry stuff.

You can almost predict the plot of the average contribution to these literary slop-shops after reading a paragraph or two.

There is the Western story, which opens at the railroad station of the conventional town; there are the group of cowboys and the postmaster, who is generally lame, or otherwise physically incapacitated; then there is the Mexican with the diabolical grin and the peach-basket hat. The Mexican must be in it—otherwise it would never do. No self-respecting writer of Western stories would attempt to write a romance of the plains without the peach-basket Mexican.

The hero has just arrived from the East, or perhaps he has been working on the ranch for some time engaged in a thorough-going reform. The foreman in charge has demoralized everything and the hero sets to work to establish a working system that will make the old ranch prosperous beyond all dreams.

Hero and foreman become deadly enemies. Foreman and Mexican get together to plot the ruin of hero, who, in the meantime, is assiduously rolling cigarettes and exchanging rapid-fire small talk with the heroine, who, invariably, is a dead shot with a rifle and the best lady rider in the state.

She has lost all her relations, and has been thrown upon the world with the responsibility of running the ranch, and dodging unwelcome suitors, cowboy and Mexican. Of course the hero marries the girl of the Golden West. The quondam foreman and the Mexican are foiled and bound in chains, ropes, or other form of shackles. Another important thing is the peppering of Spanish words throughout the story. In a Western tale this pepperbox of *Carramba's*, *patio's*, *chapparral's*, *corral's*, *haciendo's*, *quien sabe's*, and so on, appears indispensable.

The finance story shows marked febrile symptoms. Here millions are supposed to be trembling in the balance. Then there is the beautiful heiress. Foreman or ranch

and Mexican give way to dress-suit heavy villain, and the confidential clerk, who is a heavy embezzler and who is proceeding on the "might as well be hanged for an old sheep as a young lamb" policy.

Such is the stuff by which thousands of youths are spellbound. These story magazines have a large clientèle even in our high schools and colleges. What a sad spectacle to see young men who might feast daily on the best and most brain-building of literary diet devouring these husks with fatuous enthrallment!

The prospects of any devotee of this kind of writing ever acquiring literary appreciation or taste for good reading are poor indeed. Such is the numbing effect of the trash that the mind of the victim cannot be lifted out of the rut of cheap sensationalism.

One thing that strikes us in biographies of men who become great figures in the world is the limited number of books that many of them read in their boyhood.

They thumbed and re-read and pondered over a few books that were to them an inspiration and a treasure-trove of thought and language at once. Lincoln and Dickens are familiar examples. They had few books in their boyhood, but these were books of literary merit, and they left a deep impression on the young minds of these future great men. Many others had similar opportunities in reading, fortunately limited, so that quality, not quantity, prevailed. "I fear the man of one book" is a saying that has great truth. Concentration and thoroughness make the best foundation for a well-balanced mental development. It is a matter for genuine shame that perverted taste in literature and music is so widespread at the present time, not only in America, but in England, and, perhaps, on the Continent. Sir Edward Elgar, a composer who has given to the world some of the best music ever written, is said to have declared that he felt tempted to fling away his great talents for classical music and devote himself to "ragtime;" for he compared the

meager returns for his matchless work with the immense sums received by writers of drivelling doggerel and tin-pan melody.

The same applies to literature. Cheap, mock-stitch "literature" has the call. The great giants of the pen are unappreciated and neglected, and the fair field of literature is overgrown with dank and noisome weeds.

We repeat, the evil is widespread and deep-seated.

The appreciation of remedial measures lies not with the teacher of literature alone. Sometimes he may feel the embarrassment and inconsistency of decrying publications in whose advertising pages his own school may be listed.

The agencies of social action that are exerting themselves to good effect in discountenancing evil plays might well extend their efforts to the "uplift" of the magazine. But it is with the responsibility of the teacher that we are concerned, and the measure of good he may accomplish in upbuilding literary taste and leading his pupils to the best in literature.

Given classes that are adequately prepared in the elements of English grammar and composition, he is to attain his object without arbitrary or dogmatic insistence on cut-and-dried lists; he must be ready to recognize the limitations of his pupils; he must not be impatient or skeptical of any values in the literary output of today; he must not alienate his pupils by ridiculing their crudities of taste, or by indiscriminate disparagement of all popular living writers.

He will find in many youths the literary Dr. Jekyll and Mr. Hyde existence, as Professor Branson, of Brown, has called it.

They will obediently go through the prescribed school reading of the classical authors of other days; but outside of school their minds are engrossed with the book or the magazine of the day, full of vim and action, or perhaps

they have a special addiction to the "funny paper," the "pink sheet," or the "yellow" journal.

He must not expect to build up in them all at once an appetite and a digestive capacity for the more heavy and serious works; let him be provisionally content with an attainable mediocrity in results. Above all, an absolute honesty of opinion should be encouraged in the pupil; no credit should be given to parrot-like garbling of extracts from critical introductions and appreciative notes.

Spoon feeding must be practiced with these infants of the literary sense. Often a Fourth or Fifth Reader will be the best *analecta*; a stirring ballad sometimes strikes a responsive chord, where an exquisite sonnet would fall on dull ears.

After the reading of well-chosen short selections, that serve to whet the appetite of the pupil, may properly come the intensive study of a classic. Here good judgment in choosing the book is important. It is to be feared that even such an admitted masterpiece as Webster's Bunker Hill oration might yet be an unfortunate choice for high-school students already weighted with the heavy argumentation and oratorical formalities of Cicero.

The very choice of such a piece, however, may be the best gauge of a teacher's power; for an oration receives its full due only when spoken; and a teacher who, by his mastery of the speech, his vocal and gestural abilities, can bring out the fine sentiments and the majestic prose of Webster, will scarcely fail to arouse in his pupils the responsive thrill of appreciation.

Here is the supreme requirement in the teaching of literature—the thoroughly gifted teacher. Other subjects may be taught by those who know their matter and can present it clearly, but the teaching of literature requires the histrionic gift besides. Rev. Henry Hudson once observed that many more were competent to teach Latin and Greek than were competent to teach English; but with those who teach the ancient classics, the tasks

and requirements are the same; namely, the interpretation of the author, and the personal gifts to vivify the dead page and arouse the sentiment of appreciation in the student. Arlo Bates, in his "Talks on the Teaching of Literature," has a chapter recounting an experience of his in bringing a 10-year-old boy to some appreciation of a poem—Blake's *The Tiger*—that the lad was required to memorize as a school exercise. The assignment, in the first place, represented a common error in the teaching of literature, the poem being highly imaginative and barely suggesting thought after thought of abstract character far beyond the capacity of the boys of the grades; still, as an experiment, Dr. Bates tells us, he spent part of a rainy afternoon in awakening in the little man some notion of the beauty of the poem, working from the boy's familiar knowledge of the common cat and its eyes blazing in the dark, to the "great, big, big cat"—the tiger—

"Tiger, tiger, burning bright in the forests of the night," with its immense orbs blazing in the jungle and striking terror into the heart of the traveler.

The whole art of the professor was exercised to avoid the appearance of a formal lesson, and to build, on the childish experience and natural awe of strength and ferocity, a sense of the power of the words of the poem.

Vistas of thought were opened which, while dazing to the child's mind, yet would leave with him a feeling in regard to the poem very different from that produced by merely committing it to memory.

The purpose of the chapter is to enforce the prime importance of a properly qualified teacher. The teacher of literature must be full of his theme; he must believe in it; he must have unbounded enthusiasm; and, greatest quality of all, he must be a real interpreter of the soul and thought of the author.

Not only is a teacher of literature who is unable to read with proper feeling and expression badly handicapped, but it is doubtful if he is really capable of teach-



ing the subject at all. As for walking encyclopedias and living ready-reference dictionaries of authors and their works, such pundits may find useful employment in the catalogue department of a library, but their place is not at the desk of a teacher of literature.

The chances of turning the current of popular favor from the cheap and sensational in literature will be greatly increased by the better training and preparation of those who are to teach this great subject—English literature—and a great power for good will be strengthened for its struggle with the evil of perverted reading.

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\*The gifted author of this paper was called to his reward October 30, 1914. In his death the cause of Catholic education suffered an irreparable loss.

# THE CONDITION OF CATHOLIC SECONDARY EDUCATION IN THE UNITED STATES

## REPORT OF THE ADVISORY BOARD

*To the Executive Board of the Catholic Educational  
Association.*

### GENTLEMEN :

Three years ago a special committee, appointed by the Executive Board, made a study of Catholic high schools, the results of which were read and discussed at the Eighth Annual Meeting of the Catholic Educational Association, at Chicago. This report, accompanied by a list of Catholic high schools containing boys, exclusive of preparatory departments of colleges, was published, some months later, as the February *Bulletin* of the Association for the year 1912. The report was widely quoted and commented on by Catholic educators, and the list of schools was found to be extremely serviceable. Your Advisory Committee, having been engaged in the study of certain problems relating to the high school, has deemed it advisable to make another investigation of the condition of Catholic secondary education, following the lines of the investigation that was made three years ago. This time, however, both preparatory departments of colleges and high schools or academies for girls are included.

In arranging the results of our work, we will here follow the plan of presenting, first, a general view of the condition of Catholic secondary education as revealed by the statistics obtained; second, a brief discussion of the more important problems of our present-day high schools; and, finally, we shall offer some general reflections and conclusions. A list of the high schools will be printed together with this report.

## NUMERICAL GROWTH

The committee's letter of inquiry was sent to all institutions listed as secondary schools in the *Catholic Directory*, whether known as college high schools, parish or city high schools, or girls' academies, and also to all parish schools having at least four teachers. Of the replies, 438 came from high schools containing boys, exclusive of preparatory departments, with an attendance of 20,882—12,507 boys and 8,375 girls. Three years ago, reports were received from only 310 schools of this class, with an attendance of 14,824—8,212 boys and 6,612 girls. This is an increase of 128 high schools answering our letter of inquiry, with 6,058 pupils. But many high schools failed to send the information desired, and in their case this information was supplied from the records of the United States Bureau of Education.<sup>1</sup> In the classified printed list appended to this report, such schools are designated by a star (\*). There were found to be 161 of these schools, with 5,087 boys and 3,507 girls. Altogether, therefore, high schools containing boys, apart from colleges, amount to 599, with a total attendance of 29,467 in the high-school grades—17,594 boys and 11,882 girls.

Fifty-six high school departments of colleges were represented in the replies, with an attendance of 11,076 in the high-school grades. The report of the Commissioner of Education for 1913 gives 4,383 as the number of preparatory students in 22 colleges which were not included in our investigation. Twenty colleges were also found listed as high schools in the bureau's advance sheets of the statistics of high schools for the year 1915, with 1,483 secondary pupils. The total number of secondary students in our 100 colleges is thus 17,204, with 989 teachers. Fifty of these schools had pupils belonging to grades

<sup>1</sup>From the advance sheets of the statistics of high schools for the year 1915, kindly furnished by Mr. Alex Summers, chief of the Bureau of Statistics.

below the high school, but the total number of these was only 3,417. Evidently, the presence of the small boy at the Catholic college will soon be a thing of the past.

The number of girls' secondary schools that replied was 388, having an attendance of 18,994. There is a pronounced tendency in this class of schools towards an enlargement of the bread-winning branches of study, such as bookkeeping, typewriting, and stenography, at the expense of the more ornamental accomplishments like music and art. Of the 388 schools specially studied, 245 teach bookkeeping; 238, typewriting; and 224, stenography, while 321 offer courses in music, and 187 courses in art. There are, in fact, two distinct types of secondary schools for girls—the school that aims at culture and distinctly womanly accomplishment, and the school that aims primarily, after religious and moral training, at teaching a girl how readily to earn her own living. Both types are needed—in fact, indispensable, but the second answers better to the general popular demand at present. It is hoped that a special study may be made of our secondary schools for girls, based on the materials that the committee's inquiry has brought to hand. The Bureau of Education has furnished a list of 189 girls' schools from which we did not receive replies, their attendance being 8,860 in the high-school grades.<sup>2</sup> There are thus, all told, 577 Catholic girls' schools of secondary grade, with 27,858 high-school pupils.

Altogether, there are 1,276 secondary schools of the three classes just mentioned—preparatory departments, high schools containing boys, and girls' high schools. The combined attendance amounted to 74,538. Of this number, 34,798 were boys, and 39,740 were girls.

In presenting our conclusions with respect to the numerical growth of the schools, we shall confine our attention to those high schools that contain boys and that are not integral parts of colleges, as only this class

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<sup>2</sup>Advance sheets of statistics of high schools for the year 1915.

was included in the investigation three years ago. From the fact that 128 more of such schools answered our letter of inquiry than the letter of three years ago, it might be safely inferred that these schools have been multiplying rapidly. Much direct evidence is at hand to show that new Catholic high schools are springing up all over the country. In the replies sent in from one-grade and two-grade high schools, the statement is often made that the schools have just been started, and that higher grades are to be added soon. Conversation with diocesan superintendents, principals, and teachers show the same thing. It appears safe to assert that, while many of these 128 added high schools were in existence three years ago, fully as many Catholic schools have sprung into existence during the past three years.

This is, it need scarce be pointed out, a most significant tendency. It represents the most important movement, all things considered, that is stirring in the field of Catholic education today. It means much more for the future than it does for the present. Rightly organized, directed, controlled and made to fit in with existing parish-school system and colleges, the growing system of high schools will form the backbone of our entire educational organism. This phase of the matter will be dealt with more fully later on. It will suffice for the present to remark that, although the number of our high schools is increasing very rapidly, more Catholic high schools are needed—many hundreds more; but even more urgently needed is their *systematic* establishment and support. The attendance at the great majority of them could very easily be multiplied several times over. A more active spirit of cooperation must be developed, and the high school must become a systematized, if not a centralized, finishing school.

#### TEACHERS

Of the 438 high schools containing boys, which were particularly studied, exclusive of college high schools, all

but 29 are directly connected with one or more parish schools. It is interesting to note that these schools have, on a general average, one high-school teacher for each grade. Most of the teachers devote themselves exclusively to this work, although quite a number teach in the elementary school as well. The high-school classes are generally so small that a single capable teacher may be able to handle the entire work of a grade. In the girls' schools, the average number of teachers to a grade is greater; our estimate shows about five teachers to four grades, taking the figures as a whole. In the case of the college high schools, a larger faculty is required by reason of the number, variety, and size of the classes. Here the average is more than ten teachers to a grade.\*

There is evident everywhere throughout the field of Catholic secondary school work an intense desire, coupled with serious efforts, for the better preparation of the teachers. This is apparent equally among the teaching Brotherhoods and the many Sisterhoods that engage in high-school work. Programs of community training schools have been revised and strengthened; community summer schools and institutes are being made more of, in many ways; while several of our universities have organized summer schools of from four to six weeks' duration, with courses leading to regular academic degrees. The attendance of Sisters at these has been so great and the work done has been so satisfactory on both sides, that the movement is continuing to spread. Before long, it is probable that all our stronger colleges and universities that are conveniently situated for the purpose will be giving such summer courses. The active personal interest of members of the hierarchy has contributed much to make these new summer schools a success. Finally, a higher normal school for the training of Sisters, known as the Sisters College, has been estab-

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\*The figures upon which these estimates are based are given at the end of each classified list of schools, in this report.



lished at the Catholic University. This institution, for which Archbishop Spalding and many of our leading educators have been pleading for many years, is at last a solid reality in Washington. Permanent buildings are now being erected, while classes have been going on for several years. The attendance, though small as yet, represents quite a number of communities, and the substantial satisfaction of the represented communities with the work of the school foreshadows a rapid growth in the near future.

#### ACADEMIC STANDING

Three years ago the committee on high schools found that, of the 295 high schools specially studied, 209 had courses in Latin, and of these latter 101 offered a curriculum that was practically equivalent to the entrance requirements of a leading Catholic college. In other words, 101 of the parish or independent high schools containing boys were capable of preparing pupils for college.<sup>4</sup> This is a feature of the present investigation to which we have given particular attention. Its importance for the colleges is obvious. A study of the work of the girls' schools in the same respect, with the view of ascertaining how many of them can prepare pupils to enter our Catholic women's colleges, has still to be made, though the materials have been gathered for this likewise.

Of the 438 parish or independent high schools containing boys that answered our letter of inquiry, we have found that 300 have courses in Latin. Instead of selecting the entrance requirements of an individual standard college for the purpose of comparison, we have taken the definition of a standard college as adopted by the College Department of the Catholic Educational Association in the year 1911, the essential element being, so far as we

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<sup>4</sup>Proceedings of Cath. Ed. Assn., Chicago Meeting, p. 18. There was, in addition, a considerable number of schools with two years of Latin, which could meet the entrance requirements for college scientific or technical courses.

are concerned here, the requirement of sixteen units of specified preparatory studies for entrance.<sup>5</sup> Judging from this definition and standard—which is accepted generally by non-Catholic institutions of higher education also—we find that 186 of these high schools have a curriculum that is capable of fitting boys to enter our standard colleges.

Only 28 schools of the 438 answering our letter of inquiry teach Greek, outside of the college high schools.

The total attendance in these 186 schools that are actually capable of preparing for the freshman year of college was 6,389 boys and 5,059 girls. The 101 schools of this class studied three years ago had an attendance of 3,541 boys. The average in each case is thus about 35 boys to a school. These figures, however, representing an apparently stationary numerical attendance, are misleading. These stronger schools are adding steadily to their attendance, as a rule, but the many new schools started every year, with but a slight attendance at first, pull down the general average of attendance. By a process of what might be called mere natural accretion, moreover, if in no other way, the number of pupils in these schools is bound to show a steady increase. Back of each of them there is, with few exceptions, a big parish school, with an enrollment of nearly 300 pupils.<sup>6</sup> There is thus a large and constantly increasing parish-school enrollment for these high schools to draw from, and, if successful at all, they are bound to grow. Were their relationship to each other and to the surrounding parish schools such that they would be a help rather than a hindrance to each other, as is now only too often the case, they could easily rival, in quantitative showing, the neighboring public schools.

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<sup>5</sup>Circular of College Department, February, 1915.

<sup>6</sup>The average enrollment in 304 parish schools connected with as many high schools that teach Latin was found to be 272.

## ACCREDITING OF HIGH SCHOOLS

Of not less interest to college men than the above facts and conclusions in reference to the number and quality of our high schools that are competent to meet their entrance requirements, is the question of the relations, actual and possible, of the high schools to the Catholic colleges, on the one hand, and to the non-Catholic colleges on the other. Naturally, many pupils from our high schools will continue to go to non-Catholic colleges. Local proximity, if no other cause, would lead to this. It is doubtful if *all* the graduates of our high schools who go on to college can ever be gathered into Catholic colleges. There are many influences at work against this, and we do not expect the impossible, however desirable it may be. But Catholic colleges have a right to expect that the great bulk of our high-school graduates who go on to colleges will come to them. It would be sad indeed if our middle schools, which ought to form an iron link between the two extremes of our educational system, should come to be, to any extent and under any circumstances, a stumbling-block in the way of passage from the lower schools to the higher.

There exists this very danger. One-half of our high-school graduates who enter college probably go to non-Catholic colleges. It is difficult to say in what direction the tide at present is tending. Non-Catholic colleges make no discrimination between the Catholic and the public high schools. They are eager, as a rule, to place Catholic schools on their accrediting lists, where the schools meet their substantial requirements. Twenty-five Catholic high schools are now accredited to various State universities, as against 13 three years ago. This does not include schools in the State of New York, where it is practically necessary for all secondary schools to be affiliated to the State Department of Education. It is natural that Catholic high schools should seek for recognition

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from standard collegiate institutions, whether Catholic or non-Catholic, for it means much for their own standing and character as secondary schools. It is high time for our colleges to bestir themselves in this matter. Many of the papers we have received from the schools indicate a desire for an affiliation or accrediting to some standard college. Fortunately, the bringing of our colleges and teaching communities closer together, through the college summer schools, is apt to have a strong influence of a helpful character in this direction. Many of the high schools would gladly add to their courses or lengthen the time allotted to them, if the colleges took sufficient interest in them to suggest this. The Catholic University has been quick to see the opportunity here; it has already a respectable list of accredited Catholic high schools, and the list appears to be lengthening out annually.

It may not be amiss to quote, in this connection, some suggestions that were made in the last report of the committee on high schools:

“There are three things that the Catholic college may do at present in order to attract to itself the boys who are going through the Catholic high schools round about it, and to prevent their being drawn to the non-Catholic colleges and universities. They may allow these schools—the stronger ones, I mean—to affiliate with them, so that the high-school diploma would admit without examination to the college. The Catholic high schools would welcome this, at least in the case of the stronger colleges. This is precisely what some of the big non-Catholic colleges are doing. Or, the college may attach these Catholic high schools to itself by founding a number of scholarships in each of them. This would be a very effective and fruitful kind of relationship. The competition for a single scholarship is sufficient to turn the attention and interest of the entire school permanently in the direction of the college to which the fortunate winner of the prize is to go. Finally, there is the simple, easy and universally applicable means and the most efficient of all, perhaps, for the purpose—the cultivation of close, friendly, per-

sonal relations between the college administration and the high school. It is this that really counts, more than anything else, in the final determination of the choice of a college by the high-school student."

We have dealt thus far with topics that were directly involved in the work of our investigation. We have now to suggest to your attention, and to the attention of the Catholic public generally, some of the larger problems that have to do with the Catholic high-school movement—problems that continually obtruded themselves—in our discussions of the ways and means to insure its continued healthful progress in the future.

#### FIRST PROBLEM—INCREASE OF VOCATIONS

First of all, there is an urgent need everywhere of more teachers for the secondary schools. There is happily, as has been pointed out, a universal movement, on the part of the religious communities engaged in high-school work, towards the higher and more efficient training of teachers. It is realized that the high-school teacher ought to have a college or superior normal education. Many of the communities are making great sacrifices at present to this end—financial sacrifices, and sacrifices in the way of additional class burdens that are being put upon some members in order to give others the coveted chance for higher studies. They are accomplishing much towards the end that is aimed at, but it is little in comparison with what might be done. There is a terrible dearth of vocations in all the teaching orders, even the largest and apparently most prosperous. Many causes which it is unnecessary to mention here have contributed to this. It is difficult enough to get subjects sufficient to keep up the supply of teachers for the parish schools. Where are the high-school teachers, trained through three or four years of college or higher normal work, to be obtained? This is the problem that confronts every bishop or parish priest, and every religious superior,

whenever there is question of starting a new high school or enlarging and strengthening an already existing one.

In comparison with this problem, the question as to whether the teachers should be Brothers or Sisters is relatively unimportant. We say *relatively* unimportant. It is our conviction that the teaching and discipline of boys of high-school age had better be in the hands of men. Women can manage effectively a high school containing boys; they are doing it in the public-school system; and, with even more pronounced success, they are doing it in hundreds of our parish high schools. Men, however, especially Religious Brothers, would do the work even more effectively. It may be doubted if the teaching Brothers will ever be numerous enough to take exclusive charge of all our secondary schools containing boys. But they should be doing much more of the work than they are doing now. The big high schools for boys must be in their hands. The time has come for taking up in earnest the establishing of central high schools, in the cities and larger towns. No one can replace the teaching Brother here. There must be more vocations to the teaching Brotherhoods, or the central high schools, in any general and systematic way at least, cannot be established. This is not to deny that, here and there, there may be successful central high schools for boys without the teaching Brothers, such as Philadelphia's magnificent institution, or the new free Regis High School established by the Jesuits for the parish-school graduates of New York City. But such conditions are exceptional.

How is this necessary increase of vocations to the teaching orders of men and of women to be achieved? It must come, as the present visible betterment of the quality of the teaching in our schools has come, from a general stirring up and agitation of the matter. Pastors—we say it reverently, because so much is thrust upon the pastor—must awake to a keen, personal realization of this need and of just what it means to their



schools, as well as to Catholic education generally. The Catholic public must be reached and be made interested, while parents are taught more generally to look upon the life and work of the teaching Brother or Sister as a holy and higher calling, certain to bring divine blessings upon their children and upon themselves. There might well be in every parish an annual sermon, about the time of the opening of the schools, upon the work of Christian education, including the subject of vocation. The Catholic Educational Association has already done much, through timely papers and discussions, to arouse interest in this vital matter; it should regard the good work as only fairly begun. The question of vocations, from its relation to the work and end of the association, demands a perennial place upon the annual program.

#### PROBLEM OF THE CURRICULUM

There is quite a general agreement among American educators that there must be a reconstruction of the curriculum of the high school. This is a conviction which has been arrived at after many years of discussion of the matter, and after much careful study of the way the present high school is doing the work for which it was designed. There are what might be called inner reasons for this conviction—reasons drawn from the nature of the child and the nature or character of the school; and there are outer reasons, drawn from the relation of the work of the high school to the outer world and life. It has been shown that the age of twelve would be a better age for the transfer from the elementary school to the high school than the present age of fourteen or fifteen, because the age of twelve better corresponds to the great change from childhood to youth that takes place in the pupil. Moreover, there is time lost in the elementary grades; with better teaching and organization, the work that really belongs to the lower school could be completed by the age of twelve.

From without come even more forceful reasons for this reconstruction. The conditions which our high-school system was designed to fit into appear to be passing away. The fundamental idea was, equal opportunity for all, a broad open pathway leading from the lowest condition of life to the very highest; and knowledge was the only thing needed. Today this is no longer the case. In former days our immense undeveloped resources, together with the comparative smallness of the population, made knowledge of even a general kind the equivalent of opportunity. Today our high-school graduates find themselves, in ever-increasing numbers, thrust into a world where the vague and undifferentiated knowledge they have acquired is rather a hindrance than a help. The people, too, who have the ambition to give their children a high-school education are endeavoring in their own way to adjust their hopes to the changed outer conditions. The great mass of pupils break off school work after a year or two. Those who stay to finish are the merest numerical fraction of the vast army who enter. Yet the high-school curriculum is a unified program of four years. In consequence, for all but a very small number of its pupils, the work actually done in the high school is very largely without that purposeful unity and practical design which are essential, if it is to meet well the needs either of the pupil or of the times.

These conditions call imperatively for some readjustment. The high school must continue to be what it has been, as a leveler of class and caste; but its curriculum must be adjusted so as to meet better the needs of its pupils, in face of the ever-increasing complexity of our industrial and economic life. What form shall this readjustment take? As might be expected, with substantial agreement as to the need of change, there has been much difference of opinion as to just what the change should be, and as to just how it is to be brought about. We need

do no more here than call attention to the prevailing or more important tendency.

This may be said to be best embodied in the plan of Junior and Senior High Schools, or what has been termed the "Six and Six High-School Plan." The essential provisions of this plan may be shown by quoting the following recommendations adopted by the Board of Regents of the University of Michigan last June:

"That school authorities be encouraged to incorporate the seventh and eighth grades of the elementary school as an integral part of the high school, forming a six-year system.

"That high-school authorities be recommended to organize the six-year high-school system into a Junior High School of three years and a Senior High School of three years, as soon as local conditions will admit."

The Superintendent of Schools of the State of Michigan has outlined a course of study to accord with this plan. Three years ago the Bureau of Education reported that 31 city superintendents of schools throughout the country had already adopted the plan or some modification of it. Objections have, of course, been raised, chiefly on practical and economic grounds; but these objections do not so far appear to raise any insuperable or even very serious difficulties. Among the very obvious advantages of the plan is the opportunity that would be afforded pupils to choose a definite line of work suitable to their capacities and environment in the seventh rather than the ninth grade, with the prospect of their being thus induced to remain at school longer. The transition from the elementary school to the junior high school would be easy and, in fact, almost inevitable for the greater number of pupils.

Members of the Catholic Educational Association will recall that, four years ago, a plan for the solution of this problem in our own schools, altogether independently of

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<sup>1</sup>School Review, September, 1914.

the movement among non-Catholic educators, was formulated by the Advisory Board, and that it has been a subject of discussion at the meetings of the Executive Board and on the occasion of the annual conventions. This plan was formally adopted by the Executive Board last November, in the sense that it was recommended to Catholic educators as an embodiment of guiding principles. The plan has reference only to boys, and is substantially as follows:

"About the age of twelve, the parents, the teachers, and the children themselves should begin to look forward to the future and select a kind of education in conformity with the purpose they have in view. We may divide our boys at this period into five classes:

"Class I. Those who are called to the priesthood; those who intend to enter the liberal professions, law, medicine, education, journalism; those who wish a full liberal education. We should aim to give these boys the classical training extending over a period of eight years and including a course of two years in philosophy.

"Class II. Those who expect to take up the technical professions, mechanical, civil, electrical, sanitary, ceramic engineering, veterinary surgery, agriculture, etc. The classical training will not be so much in demand for these boys. The course should extend four or five years beyond the elementary schools, and then the special technical studies can be taken up.

"Class III. Those who expect to enter business or commercial pursuits. Many of these may be induced to take the full course of secondary training. Our parish schools or our high schools can take care of those who wish a few years of training beyond the elementary period.

"Class IV. Those who expect to enter the trades. We should aim to keep these boys in our parish schools for two years after the completion of the elementary course.

"Class V. Those who will engage in manual labor, and those who are backward and deficient in studies. These boys should be taken care of in our parish schools."

This plan embodies broad principles to be kept in view in solving the problem of the curriculum, rather than a definite scheme of reorganization of the school itself. And in this lies its chief value. The time may or may not be ripe for the universal acceptance of the plan of the Junior and Senior High Schools. But there must be more differentiation of work in our secondary schools, and pupils must begin sooner to have a definite aim in view and to look forward to work that is to prepare them efficiently for its realization. There is no Catholic secondary school in which these recommendations may not, to a partial extent at least, be converted into actual practice at once.

The Junior High-School plan offers to smooth many rough places in the existing Catholic secondary field. It would be a powerful aid, for instance, to the establishment of strong central high schools. The natural ambition of the pastor to keep the pupils of his school as long as possible could be gratified by his establishing a Junior High School. All the large parishes might well, in fact, have Junior High Schools attached to the parish school organically, although distinct in respect of organization. The more of them established, the better, other things being equal. There would then be less objection to sending pupils who finished the parish high school of three years to the Senior High School, located in some central place, for the higher course of three years. Only the picked pupils would be apt to go. The great mass of high-school pupils would doubtless be content with the three years' course in the Junior School. But the number remaining till the end of the ninth grade would be vastly more than it is at present, and the work done in the seventh, eighth and ninth grades could not fail to have a more definite, rounded, and directed character than it has, for most pupils, in these same grades today.

## THE PROBLEM OF UNITY AND COOPERATION

The most fundamental and far-reaching of the problems with which Catholic education has to do is that of unity or harmony and cooperation. This problem enters into every portion of the broad field covered by our schools, high schools, colleges and universities. Let us combine the salient facts so as to form a comprehensive view of the situation.

It might be expected that, with a common foundation of principle and purpose, as well as a common inclusive parent organization, these various classes of institutions just enumerated would be more or less harmoniously associated in a practical way. One might expect to find, at least, that in any given diocese all the parish schools, high schools, and colleges would be so associated practically as to form in some degree a complete educational system. Some harmonious shaping of all the like forces operative in the direction of the common goal might be thought imperative, if waste and loss, resulting from unnecessary duplication of work, were to be avoided, and the most telling efficiency secured. This would be only a simple conclusion from the most obvious laws of economic science.

As a matter of fact, however, there is little or no systematic connection, in the average diocese, between the parish schools, the high schools, and the colleges. Not only is systematic unity largely lacking, but there is also a notable lack of that broader and more fundamental unity which lies in mutually helpful effort towards the attainment of a common end. To speak only of what lies within the field of our investigation, there is little of helpful relationship between the average high school and the parish schools round about it. The high school has its own under-school; the rest do not send pupils to it. It may well be that the high school would be apt to achieve more recognition if it were without its elemen-



tary department. This is especially the case with the independent high schools. Their elementary departments draw pupils who are regarded as belonging to the parish schools. This condition, wherever it exists, has helped to alienate from the high schools the sympathy and support of the pastors.

Yet, even outside of this cause of friction, the high schools fail to receive the support they deserve from the nearby parishes. A zealous pastor in a city or town, holding a large central parish, may build up a high school, and maintain it with much trouble and expense. He would gladly welcome pupils from the other parishes. Yet, his high school is allowed to remain strictly a parish affair. This condition is common. Worse still, other parishes in the same town or city district may start high schools of their own. In many cities several Catholic high schools, each of an exclusively parish character, divide a total high-school attendance that would scarcely suffice for a single strong school. In such cases, ruinous competition is added to the already sufficiently great evil of isolation. These conditions are holding back steadily the normal development of the Catholic high school system.

The Church in the United States, owing to her very bigness and the rapidity of her growth, has not yet been able to direct sufficient attention to some of those higher and more universal interests that are often in sharp opposition to interests that are merely immediate and local. This is undoubtedly the underlying cause of the untoward phenomena we are considering. The remedy must lie in the cultivation of a more cordial spirit of cooperation between the parishes, as well as between the parishes and the teaching communities in charge of high schools, under the authority of the bishop. It is to the bishops, in the last analysis, that we must look for the solution of this universal problem of unity and cooperation. Nothing final or really important can be done without their active interest. With the exercise of their authority, no

perfection of educational organization that seems good and desirable is impossible of attainment.

So far as the high school is concerned, the agencies mentioned must have, as the most important proximate object of their remedial efforts, the grouping together into strong, centralized, well-equipped and well-staffed schools the numerous small, weak and struggling secondary schools, complete or incomplete, that are now scattered aimlessly through neighboring parishes. This would bring an immense gain and saving, economically, academically, and in inner teaching spirit and power. As says a diocesan superintendent of schools, in speaking of this problem:

"The difficulty can be grasped once you note the cost of equipment, the securing of teachers specially qualified for the work, teachers who are sorely needed in the lower grades, and then see the small number of candidates who present themselves for secondary education, and the still smaller number who survive after your years' work. The thin remnant of the elect who outlast the four strenuous years leads one to ask whether, after all, the game is worth the candle.

"This situation is by no means peculiar to our diocese; it is widespread; nay, more, it has been the chief cause of concern among our most able Catholic educators. Those who have devoted time and thought to this matter have but one conclusion, and that is the central high school. It has been tried and proved a splendid success. This solution stood every test, answered every objection. An educational *e pluribus unum*, its features are such as commend themselves strongly to all interested in the furtherance of solid Catholic education. Economically, too, it dictates itself as the very best mode of securing large fruits, while at the same time saving effort, teachers and expenditure. Moreover, such a school is the very nursery of strong Catholic spirit and conviction; it engenders a broad, secure sense of strength and solidarity, does away with narrow parochialism, stimulates industry, good rivalry and offers a broadening influence such as never could be secured in a parish academy."

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<sup>1</sup>Rev. Joseph A. Dunney, Ann. Rep. of School of Albany Diocese, p. 28.

## CONCLUSIONS

Our investigation has shown that Catholic high schools are continually being added to in number, and are attracting year by year a larger body of the graduates of the parish schools. If they still contain less than one-half of our total youth who are in attendance at secondary schools, they are now not so far behind the parish schools in the extent to which they attract and hold the proportion of pupils they are naturally entitled to. Evidences of progress in a qualitative way are abundant, and have been sufficiently dealt with above. The colleges may look forward to the continued growth and improvement of the high schools with the assurance that it will mean a great increase of students to them, and for this reason, if for no other, they should interest themselves actively in all that may help along the development of these schools. Weighty problems remain to be solved, as has been shown. But no one who is at all in touch with the heroic history of Catholic education in the United States can doubt that the united efforts of the bishops, priests, and religious orders will be equal to the work, however difficult, of their solution. It is because the high school is the keystone of the educational arch that the great problems met with everywhere in education appear to center there. If this is so, it is no less true that whatever strengthens and improves the high school is bound to react in the most beneficial way upon the schools and colleges. It is not too much to say that the future of Catholic education is most intimately bound up with the development and progress of the Catholic high school.

## THE PRE-SOCRATIC USE OF

### Ψυχή

## AS A TERM FOR THE PRINCIPLE OF MOTION (Continued)

### 2. TERMS OF THE EARLY PYTHAGOREANS

In a treatment of terms for the Pythagoreans the difficulty lies in keeping earlier and later Pythagorean doctrines and terms distinct. In most statements of opinions for "the Pythagoreans" Neo-Pythagorean influence is strong. The doctrine of opposites, the idea of harmony, and the substantiality of number colored many of their opinions, and yet the earlier thinkers of this school were working in the same direction as the early Ionians.

The question of the human soul must have been for the Pythagoreans, as members of an ethical society, a vital one. Few of these doctrines, however rich in significant phraseology, were connected with scientific speculation. One of the traditional works of Pythagoras himself is *περὶ ψυχῆς* (Cf. Diog. L. VIII-7). Brotinos, a Pythagorean preceding Hippasus, has been credited with a work *περὶ νοῦ καὶ διανοίας*. (Cf. Iamblich. Vor. p. 29.) Some of the early terms of the Pythagoreans for the faculties of perception and knowledge would be in place in a study of the growth of terms for the element of sensation in the definition of the soul proper.

The possible emphasis with which the "soul of man" was distinguished from any other *ψυχή* in statements for the Pythagoreans draws a line between the popular term and the term for a kinetic principle. This distinction occurred in the traditional oath: "By him who transmitted to our soul the tetraktys, which has the spring and root of ever flowing nature." (For the *ἀμετέρα ψυχά* cf. *ἀνθρώπου ψυχῆ* of Herodotus, II, 123 where he ascribed the doctrine of immortality to the Egyptians and to the Pythagoreans. A further instance occurs in a statement of Pythagorean divisions of the soul—Alex. Polyh. ap. Diog. VIII, 30.)

The term *κεφαλά* replaces *ψυχά* in one form of the oath. (Cf. Aet. Dox. 280 and R. P. 65 (a).) (Od. 2, 237 has *κεφαλαί* for *ψυχαί* of Od. 3, 74.) For the *παρὰ ἀεναίου φύσεως ῥιζωμά τ'* of the oath cf. *πηγὴ καὶ ἀρχὴ κινήσεως* of Plato. (Phaedr. 245 C.)

The terms *ἀθάνατος* (Hipp. Dox. 557) and *ἀφθαρτος* (Dox. 392) were traditionally ascribed to Pythagoras for *ψυχή*. The term *ἀενάος* of the oath contributes to the notion of "eternity" so often connected with the Ionian concept of motion.

Doxographic tradition (Aet. Dox. 280) assigned to Pythagoras *ἀρχαί . . . οἱ ἀριθμοὶ καὶ συμμετρίαι αἱ ἐν τούτοις, ὥς καὶ ἁρμονίας καλεῖ*. Of the *ἀρχαί*, continued the doxographer, one tends toward the creative and form-giving cause which is intelligence, that is god (*ἐπὶ τὸ ποιητικὸν αἴτιον καὶ εἰδικόν, ὅπερ ἐστὶν νοῦς ὁ θεός*) and the other tends toward the passive and material cause, which is the visible universe. (*ἐπὶ τὸ παθητικὸν τε καὶ ὕλικόν, ὅπερ ἐστὶν ὁ ὁρατὸς κόσμος*.)

Although we may question this assertion for Pythagoras himself, the words of the early representatives of this school indicate a tendency toward dualism and a probable use of the term *ψυχή* for the principle of motion.

If we allow for doctrines peculiar to the philosophers in the west (Cf. Arist. Met. 987 a. 15), we find a decided correspondence between early Pythagorean and early Ionian terminology. For Pythagoras *δαίμονες* were *ψυχικαὶ οὐσίαι*. (Aet. Dox. 307.) According to secondary sources, Hippasus of Metapontum held *πεπερασμένον εἶναι τὸ πᾶν καὶ ἀεικίνητον*. (Diog. L. VIII, 84.)

For Hippasus (and Heraclitus) we have from Aristotle (Met. 984, a. 7) the word *πῦρ* as his *ἀρχή*. Theophrastus (Dox. 475) filled in with *ἐν καὶ κινούμενον καὶ πεπερασμένον*. Hippasus was again named with Heraclitus in a statement containing for *πῦρ* the term *θεός* (Cf. Clem. Protr. Vor. p. 31.) Aetius (Dox. 388) added to these the name of Parmenides in the statement *ἡ ψυχή . . . πυρώδης*.

A recurrence of thought gives an *ἀρχή* one and moved and here and there identified with *θεός*; the term *ψυχή* then partakes of the qualitative determinateness of the double first principle. A recognition of the growing ideas of the early Pythagoreans should release them from the class of hylozoistic monists.

An instance of the use of *ψυχή* at this time as a philosophical term to connote life may be found in the words of Epicharmus (480 B. C.). In the following first hand fragment (Vor. p. 91) Epicharmus marked a transition later to be noted:

ἀλλ' ὅσσα περ ζῆ, πάντα καὶ γνώμην ἔχει . . . . .  
 . . . . . οὐ τίκει τέκνα  
 ζώντ(α) ἀλλ' ἐπ' ἔει καὶ ποιεῖ ψυχὰν ἔχειν.

The context here differs from that in which the expression  $\psi\upsilon\chi\eta\nu\ \xi\chi\epsilon\iota\nu$  is found as a citation for Thales. When  $\psi\upsilon\chi\eta$  is used in a statement regarding man, the element of motion is for us covered by the element of life, but for pre-Socratic philosophers there was as yet no formal distinction of immanent and transient activity.

An epigram of Epicharmus (Vor. p. 100) may be noted for a possible identification of  $\gamma\eta$  and  $\theta\epsilon\acute{o}s$ . Again, his terms in a fragment (Vor. p. 93) wherein  $\nu\omicron\upsilon\varsigma$  was distinguished from all else command attention as expressions for  $\psi\upsilon\chi\eta$  proper on the side of perception.

Even in his so-called monism, the Pythagorean divided the underlying substratum of things sometimes into two and sometimes into ten principles.  $\acute{\alpha}\rho\iota\theta\mu\acute{o}s$ , said Aristotle (Met. 986 a. 15) the Pythagoreans considered  $\acute{\alpha}\rho\chi\eta$ , and of number the elements ( $\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\alpha$ ) were  $\tau\acute{o}\ \acute{\alpha}\rho\iota\theta\mu\omicron\nu\ \kappa\alpha\iota\ \tau\acute{o}\ \pi\epsilon\rho\iota\tau\tau\acute{o}\nu$  (Cf. Met. 985, b. 25.)

Aristotle placed Alcmaeon among those who held  $\alpha\iota\ \acute{\alpha}\rho\chi\alpha\iota\ \delta\acute{\epsilon}\kappa\alpha$ . Aside from this doctrine peculiar to himself as a Pythagorean ("and they seemed to be speaking about another heaven and other bodies than those perceived by senses" Met. 1090, a. 34) Alcmaeon continued in the same direction as the Ionians. A term for perpetual motion occurs in *De Anima* (405 a 29) where Aristotle assigned to Alcmaeon a reason for the immortality of  $\psi\upsilon\chi\eta$ . There  $\psi\upsilon\chi\eta$  is  $\acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$  on account of its resemblance to  $\omicron\iota\ \acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\iota$  and it possesses this likeness by reason of being ever in motion ( $\acute{\omega}s\ \acute{\alpha}\epsilon\iota\ \kappa\iota\nu\omicron\nu\mu\acute{\epsilon}\nu\eta$ ). Aristotle further said that Alcmaeon had held  $\kappa\iota\nu\epsilon\acute{\iota}\sigma\theta\alpha\iota\ \gamma\acute{\alpha}\rho\ \kappa\alpha\iota\ \tau\acute{\alpha}\ \theta\epsilon\acute{\iota}\alpha\ \pi\acute{\alpha}\nu\tau\alpha\ \sigma\upsilon\nu\epsilon\chi\acute{\omega}s\ \acute{\alpha}\epsilon\iota$ . The term  $\tau\acute{\alpha}\ \theta\epsilon\acute{\iota}\alpha$  as standing for the heavenly bodies (De An. 405 b. I) is the evident contribution of popular belief.

Aristotle noted (De. An. 404 a. 18) that "some of the Pythagoreans" identified  $\psi\upsilon\chi\eta$  and  $\tau\acute{\alpha}\ \acute{\epsilon}\nu\ \tau\tilde{\omega}\ \acute{\alpha}\epsilon\rho\iota\ \xi\acute{\upsilon}\sigma\mu\alpha\tau\alpha$  while others again called  $\psi\upsilon\chi\eta\ \tau\acute{o}\ \tau\alpha\tilde{\upsilon}\tau\alpha\ \kappa\iota\nu\omicron\upsilon\nu$ .

To Alcmaeon was assigned the opinion  $\theta\epsilon\omicron\iota\ .\ .\ .\ .\ \omicron\iota\ \acute{\alpha}\sigma\tau\acute{\epsilon}\rho\epsilon\varsigma\ \epsilon\iota\sigma\iota\ \xi\mu\psi\upsilon\chi\omicron\iota\ \acute{\omicron}\nu\tau\epsilon\varsigma$ . (Clem. Protr. Vor. p. 102.) Built on the *De Anima* statement for Alcmaeon is the assertion of Aetius (Dox. 386) which repeats  $\acute{\alpha}\lambda\delta\iota\omicron\varsigma\ \kappa\iota\nu\eta\sigma\iota\varsigma$  and gives  $\psi\upsilon\chi\eta$  as  $\phi\acute{\upsilon}\sigma\iota\varsigma\ \acute{\alpha}\nu\tau\omicron\kappa\iota\nu\eta\tau\omicron\varsigma$ . The term  $\phi\acute{\upsilon}\sigma\iota\varsigma$  here recalls Plato's speculation (Cratyl. 399 D-400 A) that the word  $\psi\upsilon\chi\eta$  is derived from the expression  $\eta\ \phi\acute{\upsilon}\sigma\iota\varsigma\ \acute{\omicron}\chi\epsilon\acute{\iota}\ \kappa\alpha\iota\ \xi\chi\epsilon\iota$ . Diog. Laert. VIII, 83 said that Alcmaeon held  $\psi\upsilon\chi\eta$  to be  $\acute{\alpha}\theta\acute{\alpha}\nu\alpha\tau\omicron\varsigma$  and  $\kappa\iota\nu\epsilon\acute{\iota}\sigma\theta\alpha\iota\ \sigma\upsilon\nu\epsilon\chi\acute{\omega}s$ .



It is doubtful whether we have in Philolaus an instance of a purely kinetic *ψυχή*. The term occurs with the conventional force in several fragments of Philolaus. (Cf. Vor. 243, 244, 254.) We meet with interesting and prophetic forms of expression in a doubtful citation for Philolaus regarding *θεός*. (Cf. Vor. 247.)

Worthy of note for us is the fragment of Philolaus (Vor. 239) which says: *ἀ φύσις δ' ἐν τῷ κόσμῳ ἀρμόχθη ἐξ ἀπείρων τε καὶ περαινόντων*. (Cf. Aet. Dox. 283.)

A further instance of the harmony idea which illustrates the natural demand for a directive and harmonizing principle occurs in a statement of Philolaus (Vor. 241) which granted to *αἰδῖος* *ἔσσα καὶ αὐτὰ ἀ φύσις* a certain *θεία καὶ οὐκ ἀνθρωπίνη γνῶσις*. He significantly added here: *ἀδύνατον ἥς κα αὐταῖς (ταῖς ἀρχαῖς) κοσμηθῆναι, εἰ μὴ ἀρμονία ἐπεγέντο*. We meet the term *κρατεῖν* also in another expression of the idea of the harmonizing and ordering force of Philolaus. (Procl. in Tim. Vor. 234.)

The harmony notion was brought to bear on *ψυχή* proper in Aristotle's account of "a certain other opinion." (Cf. De An. 407 b. 30). *ψυχή* is there *ἀρμονία τις*—that is *κράσις καὶ σύνθεσις ἐναντίων*. Plato (Phaedo 85 E) identified *ψυχή* of Philolaus with *ἀρμονία τις ἡμῶν* and he further said (Polit. 1340 b. 18) that some of the "wise men" held that the soul has harmony and others that it was itself harmony.

A new term for Philolaus is found (Theol. Arith. Vor. 235) as *ψύχωσις ἐν ἐξάδι*, following Aristotle's identification of *ψυχή* καὶ νοῦς with *τῶν ἀριθμῶν πάθος* (Cf. Met. 985 b 30).

The false fragment for Philolaus (Stob. Ecl. Vor. 247), lending itself to the doctrine of the world soul, contains the expression *ἀρχὰ τὰς κινήσιός τε καὶ μεταβολᾶς* and the significant combination *νοῦς καὶ ψυχή*.

Ecphantus of Syracuse, if faithfully represented by Hippolytus (Dox. 566), must be added to the number of those using the term *ψυχή* as a kinetic force. In him too we see the combination *νοῦς καὶ ψυχή*. For Ecphantus (Dox. 566) *τὰ σώματα* were moved *μῆτε ὑπὸ βάρους μῆτε πληγῆς* but *ὑπὸ θείας δυνάμεως* which Ecphantus, according to the doxographer, called *νοῦς καὶ ψυχή*. (Cf. Plut. Dox. 217 where for Pythagoras, Plato and Aristotle *νοῦς ὁ κινεῖν* was said to be *ἀσώματος*.)

Although the terms ascribed to the early Pythagorean philosophers are often doubtful or colored, yet they bear evidence of

the survival of  $\psi\upsilon\chi\acute{\eta}$  as a term for a kinetic principle, at the same time foreshadowing the terminology of an actual distinction of matter and force.

### 3. TERMS OF HERACLITUS

The history of Ionian philosophy after 504 B. C. can be traced in first-hand sources as well as in the records of opinions. The terms in the fragments of Heraclitus, proverbially obscure, are influenced by the two phases of a theory more than half in line with the early Ionian solutions and yet carrying a new element of thought. The vague and figurative expression of a force apart from things appears to have begun with Heraclitus.

In a confession of his own effort for precision of expression Heraclitus says (Frag. 2 (Bywater) Vor. p. 61): "Men seem unskilled when they make trial of words and matters such as I am setting forth in my effort to discriminate each thing according to its nature and to tell what its state is."

The fragments of this heir of the early Ionians offer terms for the material principle, for the element of motion, and for the process by which things came from fire.  $\psi\upsilon\chi\acute{\eta}$  in a kinetic sense appears to have been used by Heraclitus.

The directive phase of  $\pi\acute{\upsilon\rho}$  is shown in Frag. 28 (Vor. p. 71) where the thunderbolt is said to direct the course of all things. ( $\sigma\iota\alpha\kappa\iota\lambda\acute{\iota}\epsilon\iota\nu$ ) (Cf. Frag. 21, Vor. 67 where  $\pi\rho\eta\sigma\tau\acute{\eta}\rho$  is one of the  $\pi\upsilon\rho\acute{o}\varsigma$   $\tau\rho\omicron\pi\alpha\lambda$ .) The term  $\sigma\iota\alpha\kappa\iota\lambda\acute{\iota}\epsilon\iota\nu$  derived from  $\sigma\iota\alpha\acute{\xi}$ , the handle of the rudder, recalls the  $\kappa\upsilon\beta\epsilon\rho\nu\acute{\alpha}\nu$  of Anaximander. Heraclitus himself used  $\kappa\upsilon\beta\epsilon\rho\nu\acute{\alpha}\nu$  in relation to  $\gamma\nu\acute{\omega}\mu\eta$  of Frag. 19 (Vor. 68). A further attempt to unfold two principles out of  $\pi\acute{\upsilon\rho}$  was seen by Hippolytus in the use by Heraclitus (Frag. 24, Vor. 71) of the words  $\chi\rho\eta\sigma\mu\omicron\sigma\acute{\upsilon}\nu\eta$  and  $\kappa\acute{o}\rho\omicron\varsigma$ . Hippolytus thought that "want" was the process of arrangement ( $\delta\iota\alpha\kappa\acute{o}\sigma\mu\eta\sigma\iota\varsigma$ ) by fire and that "satiety" was the  $\acute{\epsilon}\kappa\pi\acute{\upsilon}\rho\omega\sigma\iota\varsigma$ , and so this commentator decided that  $\pi\acute{\upsilon\rho}$  was  $\phi\rho\acute{o}\nu\eta\mu\omicron\varsigma$  and called it  $\tau\eta\varsigma$   $\delta\iota\omicron\iota\kappa\eta\sigma\epsilon\omega\varsigma$   $\tau\acute{\omega}\nu$   $\delta\lambda\omega\nu$   $\alpha\iota\tau\iota\omicron\varsigma$ . The activity of  $\pi\acute{\upsilon\rho}$  may have been further described in Frag. 26 (Vor. 71). Heraclitus characteristically expressed his pan-metabolism in Frags. 41-42 (Vor. 64).

Frag. 20 (Vor. 66) offers important terms: "Order ( $\kappa\acute{o}\sigma\mu\omicron\varsigma$ ) the same for all things, no one of the gods or men has made, but it always was and is and ever shall be an ever living fire— $\pi\acute{\upsilon\rho}$   $\acute{\alpha}\epsilon\iota\zeta\omega\nu$ ." For the  $\sigma\upsilon\tau\epsilon$   $\tau\iota\varsigma$   $\theta\epsilon\acute{\omega}\nu$   $\sigma\upsilon\tau\epsilon$   $\acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$   $\acute{\epsilon}\pi\omicron\iota\eta\sigma\epsilon$  of this frag-

ment cf. Frag. 65 (Vor. 67) where wisdom (τὸ σοφόν) is ἐν and is willing and yet unwilling to be called by the name of Zeus. The "process" is found in the same fragment (20) in the terms ἀπτόμενος and ἀποσβεννύμενος and this "kindling and quenching" took place according to fixed measure. (μέτρα). Frag. 77 (Vor. 66) gives the same words for the process where Heraclitus said that man like a light (φῶς) is kindled and put out. Frag. 78 (Vor. 74) also emphasizes the subjective view-point and applies directly to the phases of mortal life the universal law of change. (μεταπίπτειν).

The words of Heraclitus so far noted mark a tendency on the part of the philosopher to draw out the note of efficiency in πῦρ, and it remains to be seen whether he ever expressed this aspect of ἀρχή in terms of ψυχή. Heraclitean terms for the definition of ψυχή proper on the side of sensation occur in several fragments where the conventional force of ψυχή became philosophical. However, the term ψυχή was evidently employed in a kinetic sense by Heraclitus. In the spurious fragment (131 Bywater) ψυχή would undoubtedly bear that sense. (Cf. Diog. L. IX, 7—πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη.) Frag. 71 (Vor. 68) ψυχῆς πείρατα οὐκ ἂν ἐξευρόιο may hold a survival of kinetic ψυχή. (Cf. ἀπειρος . . . ἀρχή of Anaximander.) Frag. 68 (Vor. 67) states that it is death (θάνατος) to ψυχαί to become water, for ἐξ ὕδατος δὲ ψυχή (γίνεται). (θάνατος here stands for ἡ εἰς ἕτερον στοιχεῖον μεταβολή according to Philo. R. P. 38 a.) With this we take Frag. 25 (Vor. 73) where fire lives in the death of earth and air lives in the death of fire: water lives in the death of air, and air in that of water. (ἥ πῦρ τὸν γῆς θάνατον κ. τ. λ. (Cf. Plut. de E. 18, 392 C-Vor. 73). A reconciliation of Frag. 68 and Frag. 25 is found in Frags. 41-42 (Vor. 64) where Heraclitus uses the new term ἀναθυμᾶσθαι.

In his elementary attempt to fix psychological values, Heraclitus may have been affected in his use of ψυχή by the terms for the process. (Cf. Frags. 77-78.) Arius Didymus (Dox. 471) ascribed to Heraclitus a theory for ψυχή proper showing this tendency. "Wishing to make it clear that αἱ ψυχαὶ ἀναθυμωμέναι νοεραὶ αἰετὶ γίνονται, he likened them to rivers." Moreover, we have (Dox. 471) the inference for Heraclitus that ψυχή was αἰσθητικὴ ἀναθυμίασις.

It seems clear that the term ψυχή will bear our interpretation

in this later Ionian thinker. Standing for the principle of motion, *ψυχή* was seemingly identified with one of the four elements just as the material principle seemed to have been identified with *πῦρ*. (R. P. 38 b notes the explanation of Philoponus for whom the Heraclitean *πῦρ* was *ἡ ξηρὰ ἀναθυμίασις* and who also said *ἐκ ταύτης ψυχῇ*).

Aristotle's statement (De An. 405 a 25) for Heraclitus takes over for *ψυχή* proper the earlier thinker's terms for kinetic *ψυχή*. Here Aristotle, as in the case of Thales, qualified his assertion that Heraclitus identified *ἀρχή* and *ψυχή* by the words "if he identifies it with *ἡ ἀναθυμίασις* from which he derives all other things." Aristotle added the terms *ἀσωματώτατος* and *ῥέον αἶ* for the *ψυχή-ἀρχή* of Heraclitus. Aetius (Dox. 389) represented Heraclitus distinguishing between *ἡ τοῦ κόσμου ψυχή* (which he called *ἀναθυμίασις ἐκ τῶν ὑγρῶν*) and the *ψυχή ἐν τοῖς ζῴοις*. Theodoret (Dox. 386) gave for the *ψυχή* of Heraclitus the term *πυρώδης*.

Further secondary authorities keep Heraclitus in line with the early Ionians. Aristotle (Met. 984 a. 7) named him with Hippasus as holding *πῦρ* for his *ἀρχή*. (Cf. also Aet. Dox. 292.) Theophrastus (Dox. 475) elaborated this statement with the terms *ἐν* and *κινούμενος* and *πεπερασμένος*, with *πύκνωσις* and with *μάνωσις* as terms for the process. The Heraclitean process was thus described by Aetius (Dox. 283): "As this (*πῦρ*) is quenched all things come into order. (*κοσμοποιεῖσθαι*).” In the description of the origin of earth, water and air from fire, as conceived by Heraclitus, Aetius (Dox. 283) offered a repetition of the new term *ἀναθυμιᾶσθαι* found in Frags. 41-42.

"Motion" for Heraclitus was variously described by the secondary authorities. Plato (Cratyl. 402 A) said that for Heraclitus *πάντα χωρεῖ καὶ οὐδὲν μένει*. To the followers of Heraclitus (*οἱ ῥέοντες*) he ascribed the doctrine *πάντα κινεῖται* (Cf. Theaet. 180 D-181 A.) Again, Aristotle (De An. 405 a. 28) said that Heraclitus thought that all things were in *κίνησις*. Aetius (Dox. 320) distinguished for Heraclitus between eternal motion (*αἰδῖος κίνησις*) and *φθαρτὴ κίνησις*. Aetius (Dox. 303) offered for *πῦρ* the term *αἰδῖος*.

Up to this point Heraclitus had not departed from the old order, but the personification of a dual activity in some of the fragments of his work marks a turning point in the early efforts of Greek

philosophy. The term *ἔρις* and *ἁρμονία* vaguely expressed the notion of a force apart from things.

Frgs. 20 and 65 would put Heraclitus philosophically among the *ἄθεοι*. In Frag. 36 (Vor. 71) *ὁ θεός* was *πόλεμος εἰρήνη* by one phase of the power there ascribed in the term *ἀλλοιούσθαι*. In Frag. 44 (Vor. 69) we find *πόλεμος πάντων μὲν πατήρ ἐστι πάντων δὲ βασιλεὺς*. Frag. 62 (Vor. 73-74) gives both terms *ἔρις* and *πόλεμος* and all things arise *κατ' ἔριν*. (*δίκη* is here identified with *ἔρις*.) Frag. 46 (Vor. 63) combines both harmony and strife. "Opposition unites and from differences comes the most beautiful harmony." (*καλλίστη ἁρμονία*.) Aristotle (Eud. Eth. 1234 a. 25) named Heraclitus as blaming Homer (Σ107) for his wish that strife would pass away.

Heraclitus himself was probably unconscious of the implications of the notion he conveyed in thus imperfectly speaking in terms of dualism. His other force, *ψυχή* inherent in *ἀρχή*, was not yet supplanted in his mind and survived here and there in his terminology as the kinetic phase of his *πῦρ-ἀρχή*. Frag. 18 (Vor. 77) where *σοφόν* is *πάντων κεχωρισμένον* and Frag. 19 (Vor. 68) by the words *γνώμη ὅτι ἐκυβέρνησε πάντα διὰ πάντων* foreshadow later terms for a real second cause which will arise with the passing of kinetic *ψυχή* into *νοῦς*.

*(To be continued)*

## THE PEDAGOGY OF READING

To many parents and teachers the work of the first year is synonymous with teaching the child to read. It would be impossible, however, to justify this view in the light of modern psychology. In fact, there are few students of the subject who would attempt on any ground at the present time to justify this attitude, which is a mere survival of former days.

Dr. Klapper devotes the major part of a chapter of his valuable book, *Teaching Children to Read*, to the consideration of this question. The opening paragraph of the chapter will doubtless surprise many primary teachers: "The popular question of the day among theoretical educators is when to begin to teach elementary reading. Their conclusions show remarkable unanimity, for writers like Dewey, Huey, Laing, McMurray, Mary Putnam, Jacobi and Parker insist on the elimination of reading in the first three years of school life."

To change the curriculum of our elementary schools so as to harmonize with the views of these men and postpone teaching of reading to the fourth grade would constitute a veritable revolution in present methods. Even though we should not be able to agree with their position, it will be profitable to examine the arguments they advance in its support.

The first argument is drawn from the physiology of vision and was dealt with in our article on Primary Reading in the April REVIEW. That there is unavoidable fatigue of muscle and eye and brain involved in the process of reading no one familiar with the subject will attempt to deny, nor will anyone, competent to judge, fail to recognize the fact that the fatigue of these various organs is far more pronounced in the child of six who is just beginning to learn the process of reading than in the adult. Nevertheless, if the writing on the blackboard



be large enough and if the books and charts be printed in accordance with hygienic requirements, the danger to the children from this source will be greatly diminished. Prudence, however, demands that only a limited amount of the children's time, and this distributed in brief periods through the day, should be occupied in this difficult and dangerous work.

The second line of objection advanced by the educators just cited is thus stated by Dr. Klapper: "They argue that coarser adjustments must be made before the final ones, that the fundamental muscles must be controlled before the delicate peripheral ones. The muscles of the body in general, those in the arms, hands, legs, should be made sensitive and ready to coordinate with the mind before we develop in the child the ability to attend to the more delicate coordinations."

One may admit the truth of the argument here advanced without admitting its applicability to the case in point. It is true that nature calls for the development of the larger fundamental movements on which the finer peripheral movements rest, *e.g.*, the movements of the arm prior to the movements of the finger, but it is equally true that the organism should be developed as a unit in all its parts and while there is a natural sequence from the large to the small, from the coarse to the fine, it is a sequence of nature and of emphasis and must not be too rigidly interpreted in a chronological sense. The child should learn to run, and in so doing develops and coordinates the muscles of the leg, but no sane man would demand that in the child's running the toes must be put out of commission until the larger movements are properly established. And so the eye was designed by nature to guide the larger bodily movements and must be brought into function to coordinate with them. We are not, therefore, violating nature's law when we teach the child to read or write, provided the symbols are large enough so as not to make too exacting demands on the eye for

nicety of focus and definition. What is needed is that the writing be large enough to call forth free arm movements in its reproduction and that the print be large enough to be recognized without eye strain.

"Their second psychological objection," to quote Dr. Klapper once more, "is that concrete knowledge must be acquired before symbols are taught. Hence, the opponents of early reading insist, why not teach the facts of nature, of local geography, of industry, of manual work, before giving the symbols for thought-getting in reading?"

To this objection a similar answer will readily occur. By all means give the children concrete knowledge before giving them the symbols in which to express the knowledge, but this does not demand a postponement of reading until the children are nine years old. The children come to school with a very considerable mental content which should be utilized in teaching the reading process. The mistake here is the attempt to give the child in written form matter that is entirely new and foreign to his experience. This is unquestionably wrong, but in remedying it we should not swing to the opposite extreme and refuse to give the child knowledge in printed form that he is prepared to receive. In our *Manual of Primary Methods* we have insisted upon the point over and over again that where the thought was not entirely familiar to the child it must be rendered familiar by oral and written work before it is presented in printed form.

"That bad mental habits are developed is another argument of this school. The child is too young to concentrate upon such work, hence mind wandering is encouraged, and the powers for application are undermined. These exercises in symbol interpretation are opposed to the cravings and interests characteristic of the young child, and there is constant aversion rather than attraction."

Again, the objection here applies only to faulty and vicious methods of teaching the child to read. Where the matter is mere lifeless word drills, exercises in syllabification, phonic drills, etc., the objection holds, but there is no reason why the reading matter of the child from the very first should not be rendered attractive to him. The First Book of the Catholic Education Series, which was in the hands of more than 100,000 children last year, abundantly proves this. No one could enter one of these classrooms without being struck by the vivid interest and delight which the children took in their reading matter, and this was still more pronounced in the children of the second year. The children readily concentrate their attention on the thought content of the written story when the story has a thought content worthy of their attention.

"A final psychological objection which these educators advance is that, with the very young child, the whole process is an unintelligent one. The processes in reading are too difficult, and they hold that all mental activity goes to the recognition of symbols, rather than to the thought which they symbolize. They argue that this explains the frequency among children of expressionless reading, constant stumbling and word-reading, rather than thought acquisition,—in a word, the wrong habits of reading that defy the teacher's effort."

Once more, this objection applies only to defective methods. Where the words in which the story is told are selected so as to involve the use of a small percentage of new words whose meaning the context declares to the children, this objection does not hold. To facilitate reading and obviate the difficulty referred to, fragmentary and disconnected selections must be avoided. Where there is a continuity of thought with a variety of setting and expression, and where the children are not forced forward too rapidly, it will be found that the objection just stated does not hold. Nor is it necessary that the

thought should be childish. The greatest thoughts of all time can be given to a child, if given in the proper form. We quote the following from a report of the annual Catholic Teachers' Institute of Cleveland, Ohio, held last June. The writer refers to the work of the first grade. "This method of assimilating religion and bringing it into all the subjects which are taught is not a mere theory of an idle dreamer. It has, to use a modern expression, 'made good.' As the speaker remarked, the method which has been employed during the past year has surpassed his fondest expectations. The children of the first grade are thinkers! Father Kane believes that if one of these first graders were questioned he would know more about his religion than children of the fourth or fifth grade, who have been trained by the rigid question and answer method. Why? Because the things of God have been made beautiful and joyful, and they have been presented, not in hard, unpalatable form, but have been made germinal; that is to say, great fundamental truths have been told to the children in the form of wonderful and understandable stories."

The speaker referred to is the diocesan superintendent who, by closest observation and participation in the work throughout the diocese, had abundant opportunity to observe the workings of the method we have referred to. It should be observed that this is at the end of the first year of the use of a method that was new to practically all the teachers in the diocese. Still better results may be looked for in the future, as the method becomes more familiar to the teachers using it. Results such as these constitute in themselves abundant refutation of the arguments against early reading put forth above. It is a question throughout of correct methods.

The fact that men in the public school system of the United States eminent for their pedagogical skill should advocate the postponing entirely of elementary reading until the fourth grade is reached might reasonably be

expected to somewhat mitigate the ardor of certain teachers who emphasize reading in the first grade as though it were the only thing to be taught, whereas in fact it is but one of the many things which should occupy the children's time, and it should not be allowed to monopolize more than a small portion of their time. The children should be taught to read in the first year, and this may be done with ease, but the work should be confined to reasonable limits, such, for example, as those indicated by the First Book of the Catholic Education Series. There is no need of supplementary reading, in the first year, at least, nor do we think it particularly advantageous even in the second. The first and second books of the Catholic Education Series were designed to supply all the reading matter needed during these two years, and, if the work is properly conducted, better results in reading will be achieved than if various other books were brought in at this time as supplementary.

Singing, drawing, water-color work, molding in clay, sand table exercises, cutting and folding paper, construction work of various kinds, should hold a prominent place during the first year. The teacher should seek to supply mental food by properly chosen stories, either told or read to the children, and dramatization should be used very extensively, both for their written and oral work.

"The opponents of early reading tell us that for sociological reasons the prevailing custom of initiating the young child into the mysteries of symbols is unsound pedagogy. Life today, they argue, is industrial and manual. Bookishness is not a characteristic of modern social organization. Reading is too individual a process for the young child, whose life and outlook are intensely self-centered. We must teach the social duties and social relations of life."

The answer to this objection is obvious. It is to be found in the reading matter presented to the children. Reading may be abused, it is true, but so may any other

blessings be abused, and reading, if properly used, may be a socializing process of incalculable value.

The culture-epoch theory is cited as against early reading. "This theory of recapitulation, when applied to education, has been interpreted to mean that each individual should be taken through those stages through which the race passed in its development. The early life of man concerned itself with the concrete; it knew only oral speech; man himself was ear-minded, not eye-minded, in language. Hence, these educators conclude that all language work in the early grades must be exclusively oral. While all these characterizations of early society are true, we must, nevertheless, realize that, to prepare the child for present and future life, we teach the needs of existing and not of past society."

Dr. Klapper's objection is well taken, and much more might be said in a similar vein. The culture-epoch theory is founded on a total misunderstanding of the recapitulation theory. The doctrine of recapitulation is a morphological, not a physiological, doctrine. Embryonic life recapitulates the ancestral structures, but these structures are not permitted to function except in a few larval stages. High level in life is attained only where nature has been able to suppress all functioning of ancestral structures until the plane of present racial development is reached by the embryo. If this doctrine is properly interpreted and applied to mental life, it means that we should use every legitimate means to keep our children from repeating the activities of the ancient world and teach them to act on the highest plane reached by our civilization, hence the highest Christian virtues are inculcated into the lives of the little ones who gather around the teacher to learn from her the precepts of the Master and the high virtues of the children of the Kingdom.

The group of educators cited above advance pedagogical considerations in support of their contention that primary reading should be postponed. "Why spend so



much time and effort on a task that can be accomplished in less time and to greater advantage when the child is two or three years older? The child is a motor animal, with interests that are manual and practical. He turns from the early phases of reading because the work is too formal and lacks vital motive."

The fallacy of this argument is apparent. That he could learn to read with the expenditure of less time and energy at a later date does not justify the postponement of reading to a later date, for, as Dr. Klapper remarks, he could do almost anything else better at a later date, and why not postpone everything? The question to be answered is, does reading meet a present need of a child of six? Does it offer him anything that he needs and can incorporate into his life? Of course, it depends on what method you use in teaching him to read and what content is presented to him. It is true that the dreary stuff presented in the usual primer or first reader is unassimilable by child or adult and is calculated in itself to destroy any love that a child might inherit for literature.

The child loves a story that is constructed to meet his needs. He loves great spiritual truths presented to him in a form that touches his imagination and meets his desire for personification. It is precisely in this that most readers fail lamentably. We hope to discuss this topic more fully in a subsequent article on the subject of primary reading. Dr. Klapper answers the last objection very truly when he says: "The child is a motor animal, but, despite this prominent characteristic, he has other vital interests as well. He is curious; he loves the story; he has a dramatic sense, a feeling for rhythm, etc. Although the child experiences no 'personal hunger' for reading, the problem, approached carefully, need not be the arbitrary lesson it is made out to be. The love for the story, and the desire for the acquisition of a practical art, the social use of which the child

sees daily in his immediate life, serve to motivate early reading lessons. By erroneous methods and unattractive devices teachers often kill the vital interest which children bring to this work. This argues, not the postponement of reading, but a decided and immediate reform in methods of teaching reading."

The last sentence puts the whole matter in a nutshell. What we need is not the postponement of reading to the fourth year, but the banishment from the primary grades of sterile methods and word drills which are a disgrace to many of our modern primary rooms. We need to present to the children from the beginning real literature, matter that speaks to the child, that meets his needs, that warms his imagination, that quickens his pulse, that deepens his joy and that opens to him the doors of the riches of all the ages. With patience and skill this may readily be done in a small portion of the child's time during the first two years in school, but it does demand textbooks that are built on proper lines and it does demand intelligent and properly trained teachers.

T. E. SHIELDS.

## ANNUAL CATHOLIC TEACHERS' INSTITUTE OF CLEVELAND DIOCESE

The Catholic Teachers' Institute of Cleveland Diocese, which was conducted by Rev. W. A. Kane, Superintendent of Schools, assisted by teachers of the primary grades throughout the diocese, last June, can scarcely fail to prove of interest to all the readers of the REVIEW. For this reason we reprint here an account of the institute published at the time in a local paper:

"Probably no greater evidence of the untiring zeal and devotion of the Church for the education of her children has been witnessed for some time in this diocese than in the first annual meeting of the Catholic Teachers' Institute held during the past week. From the first meeting on Tuesday morning until the close of the session by an address from the Rt. Rev. Bishop on Friday, June 25, the enthusiasm of all in attendance was unflagging.

### TUESDAY

"The institute was held in St. John's Cathedral Hall and was opened Tuesday morning with prayer and an address by Rev. W. A. Kane, Superintendent of Schools of the diocese. Father Kane spoke words of welcome to the audience, remarking the satisfactory attendance and expressing his gratification at the untiring cooperation of all the Sisters during the past year. He then proceeded to speak more particularly of the work which had been pursued and gave some very salutary points in regard to the teaching of religion. Religion, said Father Kane, should not be made the least attractive of all the branches of study. In fact, to call religion a branch of study is entirely a misnomer. Our religion is a part of our lives. We Catholics do not push it over into one corner of the week—for example, on hour on Sunday. Neither should the children be obliged to spend one-half

hour, and a very distasteful one at that, in memorizing a few incomprehensible questions of catechism. No! Religion for the child must be made agreeable, something which he loves with all his heart, and it must be correlated and associated with his entire mental activity. And what is more natural than this intimacy and familiarity of the children with the things of their Heavenly Father? As the seasons come and go there is abundant opportunity afforded to acquaint the children with the mysteries which the various feasts celebrate. As Christmas approaches, the story of the birth of Jesus may be made most real, and so on with Easter, Pentecost and the other holy days throughout the year.

"This method of assimilating religion and bringing it into all the subjects which are taught is not a mere theory of an idle dreamer. It has, to use a modern expression, 'made good.' As the speaker remarked, the method which has been employed during the past year has surpassed his fondest expectations. The children of the first grade are thinkers! Father Kane believes that if one of these first graders were questioned he would know more about his religion than children of the fourth or fifth grades who have been trained by the rigid question and answer method. Why? Because the things of God have been made beautiful and joyful, and they have been presented not in a hard, unpalatable form, but have been made germinal; that is to say, great fundamental truths have been told to the children in the form of wonderful and understandable stories.

"The speaker continued to outline more definitely the method of teaching religion by means of the story, and spoke at some length of the more advanced course to be pursued during the second year of school. He strongly recommended a reading and re-reading of the book on Primary Methods by Rev. Dr. Shields. This book is absolutely indispensable in connection with the new textbooks, also written by Dr. Shields, which have been intro-

duced into the schools throughout the diocese. An outline of the week's program was given and the reader of the first paper was introduced.

"Sister Carmencita, of the Cleveland Ursuline Community, read a paper on story telling. We believe that every teacher present felt deeply impressed with the importance of that art which has never died out 'of the realms where mothers are queens.' Sister treated impression first; that is, the telling of the story and later of the three modes of expression, namely, retelling, pictorial representation and dramatization. Why is it that children love stories? Why do they listen with twice the attention to the story which is told rather than to the one which is read? Truly, the cause lies as deep and is old as are the laws of the human heart. It is the intense longing for the personal element which every being possesses and which is sweetest and freshest in childhood. Our Lord knew this. He taught the simple and childlike people in the form of stories 'and without parables He did not speak to them.' It is just this human element which adds such a charm to the story and it is the duty of every teacher of little folks to strive to become an adept at the art.

"To do this is not always so easy. The teacher must feel what she is telling her hearers. She must not think of her words, but must be intent upon the thought which she is trying to convey and which she sees every moment portrayed on the more than expressive countenances of her little audience. Children's minds are so plastic, so eager, when properly handled, and it is a wonderful, almost mysterious, thing to witness their development. But the delight they experience when a story is told them is not to be compared with the joy of retelling it. Sometimes many questions have to be asked before it is accurately reproduced, but the results are always justifiable.

"Then, too, the reproduction by means of drawing, paper cutting and clay modeling is invaluable. In em-

ploying dramatization the teacher shows a practical knowledge of the laws of mental development. Not only does one sense come into play, but two, three, sometimes four, and most important the muscular sense.

"Many other points of instruction were treated, but we must proceed to the events of the next three days, which were equally interesting. At the close of Tuesday's meeting, Rt. Rev. Msgr. O'Reilly favored the institute with a few telling remarks. After welcoming all and expressing the deep regret of the bishop at not being able to be present Monsignor O'Reilly said that there were few people of whom he was envious. Generally he was glad to see every one happy with what he had and enjoyed, but if there were any one of whom he could be envious, it would be the teacher of a first grade. He further startled the audience with the assertion that if it were possible he should like to try for the position which Father Kane now holds. But, he added, it would be hard to get Father Kane's position because every one knows no one could fill it quite as well as he.

"The next feature of importance was a practical illustration of story telling given by twelve children from St. Francis' School. The stories were particularly well told and the children deserve especial credit on account of the fact that two languages have to be taught in their school, namely, English and German. This doubles the spoken vocabulary.

#### WEDNESDAY

"On Wednesday Father Kane gave an instructive and practical explanation of the method of teaching the spoken vocabulary. He emphasized particularly the power of imitation in aiding the child to acquire a correct number of words. Children as a rule do not talk well, but if they are trained from the beginning this difficulty may be obviated.

"Sister Alphonsus, of the Sisters of the Holy Humility



of Mary, from Our Lady of Lourdes' Academy, next read a paper on busy work. We believe we are correct in expressing to Sister Alphonsus the gratitude of the entire teaching body for the many original ideas which she gave them in regard to this rather difficult problem. Truly it is difficult not only to keep the children busy, but to provide busy work for them. Under the title busy work may come writing, drawing, paper cutting, paper tearing, clay modeling, etc. Sister Alphonsus not only exhibited some useful specimens of busy work, but she also outlined the program for the first week of school, telling how the child may be taught to proceed gradually from the simple to the more complex forms of busy work. It is, as every teacher knows, necessary to vary the occupation of children at frequent intervals in order to sustain their interest. The program which Sister outlined answers this demand most adequately.

"But the point particularly emphasized is that of having a purpose, an aim in view, when the busy work is assigned. With each new kind of work let the teacher explain just why they are doing it. For example, after studying the first lesson in Religion, First Book, let the children make from paper or cardboard a table; let them set it for breakfast; have them make grass, trees, etc. Later the teacher can develop the lesson of Christ feeding the multitudes. Busy work is not a mere consuming of time. It leads the child on and aids in developing resourcefulness and originality of thought.

"The morning program was concluded with an exhibition of number work, which, without exaggeration, held the audience spellbound. It was conducted by Sister Mary Beatrice, of the Sisters of St. Joseph, with twenty-four of her little pupils. Since the first-grade arithmetic assignment calls simply for the numbers from one to ten, Sister confined her work to these. We scarcely know of which of the many interesting pedagogical lessons afforded to speak first, but we believe that the point which

most impressed our audience was something of which the superintendent had spoken in a previous lecture, namely, the importance of the personality of the teacher. Anyone who witnessed the lesson given by Sister Beatrice must have been forced to conclude that her schoolroom is a little heaven. Cool, resourceful, encouraging and original, it is not to be wondered that she converted the hitherto wrestlings with division and multiplication into intimate and enjoyable pastimes. Not only was there a perfect knowledge of the four fundamental operations, but there was a correlation of number work with religion, life, in fact, with all that concerns the little ones. Each number reminded them of some truths which they had learned. For example, when asked what number one signified, a small boy answered that it reminded him that there is one God.

"In connection with the number work, the children gave evidence of a great deal of general knowledge. They knew about the seasons; they knew more about zoology than many present in the audience. For who, indeed, could have answered correctly when questioned as to the number of legs a bee, a grasshopper and a spider has? The children from St. Agnes' could tell them.

"The exhibition was concluded with an exercise in sense training. Surely Sister Beatrice is to be congratulated.

#### THURSDAY

"The lecture given by Father Kane on Thursday morning was particularly instructive. It gave evidence of not only a theoretical but a practical knowledge of his subject. In speaking of the chart sentences to be used in connection with the First Book, he insisted especially on the predominance of the thought over the word-form. Each chart or each exercise on the board must make complete sense. Give the child a thought which he may see beyond the word. Let him look 'through the word' at

its meaning. It is to secure this comprehension of the idea rather than of the form that the letters of the word are not taught at first. If a child is allowed to spell a word letter by letter, then to pronounce it, and at length, after hearing it, to get the thought, he has gone through a round-about process. The visual area had first to be stimulated; then the impression had to be transferred to the auditory area, and at length the word was recognized. Now if the thought had come immediately with the sight of the word, just half this brain area would have had to be stimulated. There would have been a short cut, as it were, and this, by reason of its very shortness, would have become stronger and deeper than the other. 'We do not want proofreaders,' said Father Kane. 'The thought calls for the word. Let the child get hold of the thought and the words with their correct forms will not be slow in coming.'

"An interesting paper on phonics was next read by Sister Fortunata, of the Sisters of Notre Dame. Sister Fortunata explained just how phonics might be introduced into the first grade without giving them too much prominence. They are not to be taken up until after February and only a few minutes a day are to be devoted to such exercises. The synthetic method is to be followed in dealing with phonics, and the teacher ought to proceed from the general to the particular, from the whole to the part.

"The last feature of Thursday's program was the dramatization given by the children of the first grade of St. Edward's School, under the direction of Sister M. Christina, of the Sisters of the Holy Humility of Mary. The children dramatized twelve lessons from the First Book. As a little boy or girl read a lesson from the book, his or her little companions acted it out. Imitation is as natural to the child as sunlight to the flowers. Anyone who has witnessed a child at play, who has seen him impersonate a grand lady, a tramp, an automobile, a flower,

a blade of grass, may readily realize that dramatic talent is not a prerogative of the chosen few. It is the birth-right of every normal child and when properly developed can be made invaluable to him. Certainly the assemblage of teachers who witnessed Thursday's performance was impressed with this fact. There was scarcely a dry eye when a *Welcome to Jesus* was being enacted. Surely the little ones are very near to our Lord, and we are neglecting our duty when we do not enable them to give expression to their childish love and friendship for Him.

#### FRIDAY

"Friday's program consisted of a talk on drawing by Sister Fortunata. The speaker carefully explained a series of plates whereby the child's artistic ability may be encouraged and increased.

"Father Kane gave another excellent talk on the division of the members of the class into groups. If this system be employed, it will enable each pupil to receive almost individual attention. At the same time the brightest members of the class are not held back, while the duller ones are not allowed to become discouraged. The ideal class number is something under sixty pupils. It is impossible to do any real teaching with such numbers as 100, 120 and 160.

"He also spoke of spelling and writing and of the methods to be used in teaching them. Written spelling is more necessary than oral, and in the first grade oral spelling should take up but two or three minutes of the day.

"The concluding number of the institute was an exercise in sight singing by the children of the first grade of St. Thomas' School. The lesson was conducted by Miss O'Callaghan, and the children were especially honored in having Bishop Farrelly as an auditor. What these children have accomplished in the reading of notes astounded the audience. Their accuracy in writing on the

board melodies which were sung by their teacher was something which many an adult might have emulated.

"The Right Reverend Bishop then addressed a few words of encouragement and approval, saying that one of the happiest thoughts of the year for him has been that of knowing that so many teachers would be gathered together there, all united in furthering the cause of Catholic education.

"Surely Father Kane and the Sisters who have worked so assiduously in promoting the success of the method which has been introduced into our schools have every reason to rejoice. The proceedings of the institute must have assured the dubious, had there been any. It is not an every-day occurrence to hear children of the first grade read as intelligently and with such expression as ours have done during the past week. We sincerely wish that the author of the beautiful textbooks used by the children could have been present to witness the realization of his ideal. There are some individuals raised up by God to do an especial work who seem to be gifted with an almost remarkable foresight into the future. It would seem that Dr. Shields is one of these. Truly he deserves great credit for having made it possible to lift the minds of our children to their rightful inheritance, the beautiful and true. And to Father Kane, too, we must give unlimited praise. There has been no ostentation in the quiet, persevering efforts which he has exerted to further what he knew to be right. The results speak for themselves; the children are our reward, our inheritance exceeding great, and their welfare is our recompense.

"Then God speed the teachers' institute and God prosper the cause of Catholic education among us. May the great work increase each year; may it fructify and bring forth a glorious harvest."

## EDUCATIONAL NOTES

### AGRICULTURAL EDUCATION FOR DELINQUENT BOYS

Delinquent boys are generally victims of circumstances. Very few are bad at heart. The majority owe their delinquency to that natural instinct which impels boys to do something. The natural boy is full of life. He must have some means for working off his surplus energy, and when no other way offers he is sure to do something which brings him into disfavor with the authorities. In searching for some means of activity boys often step over the line marked by the law and are immediately forced into direct opposition to law and order, for once the law touches them they are never the same while living in the community where their past record is held constantly before them.

There is very little difference in human beings when the exterior mask is torn away, and there is very little difference between a delinquent boy and one who is not so classed. The one has merely come in contact with the law in an unpleasant way, while the other has not. The same spirit pervades the life of both. It is the spirit of youth—that period of life when growing strength and energy seeks something upon which it may be spent. Those boys who are so directed that their growing strength and energy is allowed to expand itself in channels of usefulness never become classed as delinquents, but those who are not so directed are apt to step across the line at any time. The secret of the whole matter lies in directing their activities so that they become developed in paths of usefulness instead of avenues of petty crimes or gross misconduct.

The delinquent is not personally benefited by punishment. The punishment may keep others from committing the same offense, although investigations show that as extremely doubtful, but no punishment as ordinarily



inflicted by the law aids the delinquent to overcome his delinquency. Punishment in the majority of cases rather adds to the difficulty by forcing the delinquent to believe that the law is his enemy. A delinquent is always antagonistic to an enemy and does what he can to displease him, so when the law becomes an enemy it leads to rather than detracts from lawbreaking.

*A Change of Environment.*—The delinquent boy must, then, have his thoughts and powers directed along another line and be made to feel that the law is his friend, or his delinquency can never be overcome. New scenes bring new thoughts and new desires. When the delinquent is kept in the same surroundings with which he has been familiar his mind dwells upon the very things which led to his delinquency, but when he is removed from those surroundings he is given an opportunity to change his entire life. Delinquency is a disease and must be cured by having all germs removed from the system. It is then that the country becomes of such great importance in the life of the delinquent. It affords him an opportunity to change his entire life, acquire new habits, new desires and aspirations.

What boy ever lived, shut up in the city, who would not whoop with joy when a trip to the country was held out to him? The delinquent boy looks with as much pleasurable expectation upon such an expedition as any other boy. He is just boy with all his delinquency, and whenever the law shows a friendly spirit by making it possible for the delinquent to get a different vision of life in the free, open air of the country the delinquent doesn't begin plotting revenge, but immediately becomes anxious to get a close look at the green fields he has heard so much about; he becomes anxious for the trip to the country, and when he learns that he can stay for weeks and months his joy is supreme. He doesn't consider life—on some farm which has been provided—as a punishment, but

thinks of it as a glorious, continued holiday, and the city which affords him the privilege becomes his friend.

Farm homes for delinquent boys take out of the delinquent's life those petty desires for getting into mischief. The boy has something to do. The back-to-the-farm movement has been a great boon to many city dwellers, but to none is it of more importance than to the delinquent boy. With the delinquent boy the need is for development along lines of usefulness, and that is given through agricultural possibilities. He does not need less freedom, but more freedom—not licensed liberty, but freedom to exert himself, work off his surplus energy, and develop his growing powers without interfering with the rights of others.

Agricultural education for delinquents is not necessarily different from any other agricultural education except that the first rudiments must be learned. The boy knows absolutely nothing about the subject. He must learn it from A B C, but as he has everything to learn he has nothing in this field to unlearn. It is more difficult to unlearn than to learn from the beginning. Thus, when the boy is taken from the scenes and the habits with which he is familiar, he is not forced to change his habits, but his old habits are simply crowded out by the new. He is not forced to change his activities in the old surroundings, but is given new activities surrounded by new scenes. His agricultural education is a complete change for him.

Delinquents should not be considered as criminals, but as unfortunates to be guided into different ways of living. The delinquents who receive agricultural instruction may be divided into two distinct classes. The one class consists of those who become attached to the occupation of agriculture and will continue the vocation throughout their lives. The other class consists of those who will return to the city at a later period in their boyhood or

young manhood and take up some city occupation for which they have a natural inclination.

In providing agricultural education for delinquents it must be expected that more than half will choose to return to the city after their educational course is completed, so the school needs to be more in the nature of a general school with farm privileges than a purely agricultural school. Agricultural education for delinquents needs to be interspersed with such subjects for study as will give the boys a good general education so that they become broadminded individuals. Delinquents are seldom dullards. They are, almost without exception, alert and readily grasp mental knowledge, as well as the manual training which their agricultural education entails.

The education for both classes of boys, those who will continue living in the country and those who will return to the city, need not be different. The training which those receive who become permanently attached to country life aids them to wrest a living from the soil when thrown on their own resources, while the same training develops those who take up other tasks, gives them a broader aspect of life and contributes to a large extent to their physical welfare for many years to come.

Agricultural education is, if anything, of more value to the boy who will return to the city, for when he does return he is not the same individual. He has received a different view of life. He has learned something practical, and has learned to consider matters in a practical way. He has been separated from the temptations which led to his delinquency, and the delinquency has been crowded out of his life with something else. Delinquency is a disease, but it is one which cannot be cured without a change of atmosphere, or a change of ideas. The delinquent boy who gets the benefit of a course of agricultural instruction is built up in mind and body upon a healthy basis. His strength and ambition has found a way to

assert itself without interfering or being interfered with, and he has learned the value of doing something useful as well as the peace of mind in being profitably employed.

Nothing succeeds so well with delinquents as to take them to the country, for to become cured of their destroying disease they must be entirely removed, for a time, from their old haunts and influences; they must be taken to some place where they can use their animal energy that is seeking to assert itself and their mental capabilities which have caused them to contrive unique methods for baffling the authorities; and they must be given friendly guidance. There is no place where this combination can be positively secured without resorting to the possibilities which nature affords. Thus agricultural education gives the delinquent the required opportunity, and that he makes good has been demonstrated by actual experience.

*The Ohio Teacher*, August, 1915.

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#### BUILDING THE LIVE VOCABULARY

A live vocabulary is one that responds quickly to the command of thought. It is not a mob of words, but an *army*. Most people know words enough; few have a ready command of them. A rich and ready vocabulary means language power. In language work nothing is more important than building and vitalizing the child's vocabulary.

How can this be done?

Not by reading alone. This may help, but the vocabulary gained only from books is very likely to be bookish, and disorganized. It helps one to read with ease, but it will not leap to the tongue or pen when one would speak or write. There are many people who can read with facility; when they try to speak, however, they seem to be tongue-tied. Every-day life calls for more than a

mere reading vocabulary. How shall we cultivate it? By training the child to use effectively the language of life. Teachers must step outside of the schoolroom to learn language. Or, better, they must bring live language into the schoolroom—the language of the home, of the fields, of the street, of work, of play. If we hope to make the speech of boys and girls clean and strong and beautiful we must deal with the speech they must and will use in every-day life.

Why has the slang habit such a hold on humanity? How much are our schools doing to check and correct its evils? We might find an answer to our last question in the speech of the ordinary college student, who has spent years in studying his mother tongue. Perhaps a spirit of smartness accounts in some measure for the flippancy and slovenliness with which he generally handles our language, but smartness is not the main cause.

Boys and girls use slang largely because the schools give them nothing better to take its place. Oh, yes, I know we teach them beautiful poems, elegant descriptions, and similes and metaphors; but of what use is all that to the boy in the heat of a baseball game, in ordinary talk, in business, in the every-day work?

The child needs words that are alive. He will have them. If we fail to train his tongue to a ready use of the vigorous and racy idioms of our speech, he will leap to slang as an outlet for his glowing, growing thoughts and feelings.

Nor should we be so seriously shocked that he does. Slang is not so terrible a monster as the Puritanic teacher has sometimes pictured it. Slang has its uses. It certainly is one means by which our language has been and is being enriched. Many of our most effective counters of speech were once slang. For this reason I cannot condemn it as utterly useless. At the same time I do deplore the slang habit. For slang is generally a robber. It

steals into one's speech and takes away its riches. One slang expression may be used to express a hundred thoughts and feelings. To the person addicted to slang one word covers a multitude of ideas. Everything is "classy," or "nifty," or "swell," or "awful," or "fierce." The vocabulary of such a one gradually loses its force, and becomes poverty-stricken and slovenly.

How can this prevalent evil be checked and corrected? By building the live vocabulary. By giving to pupils systematic language exercises and language problems every day that call for an effective use of words that are alive and expressive. It is of little use to say "Don't use slang." It is substitution that counts most.

*The Nebraska Teacher*, September, 1915.

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#### BASING PRIMARY ARITHMETIC ON CHILD INTEREST

The fact that many primary teachers are outlining the work of primary arithmetic from the standpoint of the child's activities, rather than from the standpoint of number facts, is only one of the indications of the progressive attitude of educators toward the making of a school curriculum. We are beginning to base courses of study upon the interests of childhood rather than upon the adult conception of logically arranged subject matter. We are beginning to see that through a selection of those interests of childhood which will lead to the child's growth and development it is possible to fill not only the present needs of the child, but to look forward to future social values.

In selecting activities for use in any school subject in the primary grades it is of importance that we consider those instincts of childhood which are of educational value, and also that we consider whether the tendencies of children from six to nine years of age are such as will be of value in activities involving that subject. Thorn-



dike mentions the following instincts of childhood as having educational value:

Curiosity	Manipulation
Collecting	Ownership
Sociability	Emulation
Kindliness	Independence
Pugnacity	Mastery

Practically all of these are involved in the activities that lead to number concepts.

The child from six to nine has a low degree of ability for strong, quick, precise or sustained motor effort because of the limited degree of development of his muscles and his nervous system. He is not prepared for very fine or very exact work. His curiosity is great. He loves things, concreteness. From loving to do things just for the sake of doing them he is becoming interested in the result of his activity. This is shown in the kind of games that he plays. His attention cannot be held for any length of time upon one thing. *As soon as he is interested he wants to use that interest in some activity.*

These tendencies go to prove that it is better to state the first three years of arithmetic in terms of doing, rather than in terms of abstract arithmetical concepts. "The most effectual mode of leading children to the desired goal (in number) is through the employment of material that seems of value to them." We need not only to emphasize concreteness, but the child's kind of concreteness.

The danger of basing arithmetic upon child activity, rather than textbook requirements, lies in the fact that arithmetic is likely to become incidental and that no fixed results will be required. There are two points of view: that of the teacher who wishes to base arithmetic upon the activities of children, and that of the teacher who feels in her inner consciousness that certain number facts must be taught within a given time in which they must be

drilled. Her attitude is that the third grade is made for the multiplication table, and so the multiplication table must be learned at whatever cost. The child must know that  $12 \times 12$  is 144, even if he cannot go to the store and buy four books at nine cents each.

There is an equal danger in the position of each teacher. The teacher who has her mind set upon the activities of childhood is liable to forget to drill sufficiently to fix number facts in the child's mind, and so arithmetic becomes a mere incidental game or pastime in which the child is mildly amused, and learns almost nothing.

On the other hand, the drill teacher makes no application of arithmetic to life; and the multiplication table, for example, has no connection with the child's ability to buy with more ease. An automatic knowledge of the necessary arithmetical processes for the child's use will mean that he can use his oral arithmetic in every-day life without laborious calculations. The person who buys twelve yards of cloth at nine cents a yard should know so surely that  $12 \times 9 = 108$  that the mind can be put on the selection of the goods instead of the calculation of  $12 \times 9$ .

It would be ideal if we could combine the points of view of the two teachers under discussion; and by basing arithmetic upon the activities of children, lead first to their interest in the subject, and of their realization that arithmetic is of real value in life, instead of a mere working with figures. In addition to this, sufficient drill should be given to fix the number facts which have been made clear to the child through an interesting introduction.

*Normal Instructor and Primary Plans,*  
September, 1915.

## DEVELOPMENT OF AN ESPRIT DE CORPS AMONG HIGH SCHOOL STUDENTS

Adolescence is the most fruitful period of responsiveness. Its rapidly enlarging conception of the relation between the individual and the group brings a self-consciousness, on the one hand, and a social consciousness on the other; and the transitional changes and inconsistencies in the adjustment between these two demands cause either an unconscious or a conscious hunger of high-school students for suggestions. Although boys and girls may fail from ignorance, from misdirection, or from lack of self-control, they can be touched now as never before by the right kind of appeal. But the right kind of appeal is hard to make. No one should attempt to make it without being able to combine some insight into adolescent thought, some liking for boys and girls, some sense of humor, some knowledge of high-school organization, some spontaneity in public speaking, and, above all, some feeling of consecration to this end. If he can early give his student and faculty hearers confidence that he knows and that he cares, he has won already; but if he delivers prepared generalities, he is only tolerated, not accepted. And let him never talk down to his audience, but always on the level. . . .

In realizing efficient moral education social responsibility should be seen and felt by students now and here; its satisfaction and its sacrifice should be a present actuality; and the best way to intensify the adolescent sense of social worthwhileness is to magnify and dignify the individual's daily significance to the group life of his school. . . .

One of the finest expressions of a school's character is its refinement. Courtesy, consideration, culture should be insisted on in all schools, as there is no age limit when these standards should not apply. However much we may compare schools as to their equipment and instruc-

tion, we would be even more surprised and helped by a comparison of them as to their tone. Sometimes even a principal may be as unconscious of the deficient tone of his own school as one long in a close room may be unconscious of its malodorous atmosphere. A public high school should be a refined and refining place for boys and girls to live in, a place where the hardness from some homes will be softened and the roughness polished off, where the gentleness from other homes will be contagious and the culture democratized. High-toned public high schools are the best places to educate boys and girls—from advantaged as well as disadvantaged homes—because in this mixture of all classes students can grow in their judgment of human worth underneath superficial differences, and the genuine superiorities of character and culture can merge and be sought after wherever found. To limit rather than to guide the growth of this judgment at the high-school period, when the social criteria of homes are being reformed by adolescent individualism and experience, is probably to limit the vision of boys and especially of girls for life. . . .

Honesty is illustrated as the basis of cooperation in school, in community, in nation, in business, the ability to act together being proportionate to the degree of mutual trust. Honesty is defined not simply as outer conformity, best policy, or good reputation, but as an inner support of and reliance upon one's own trustworthiness. The hope of a school, the bulwark of society, are those students who can be trusted through and through: a request from a teacher, a lesson to be learned, a promise to be met, a judgment to be made, a game to be played—each and all being done at right angles, not obliquely. But the corner-cutters, the dodgers and the undergrounders are the despair of everybody. To get forbidden help on examinations, to skip the school requirements, to create disorder when the teacher leaves the room, to dodge the issue when a deed is done, to

break the rules of a game when the umpire isn't watching, to skimp a job when the boss won't find it out, to violate the law when statutes aren't applied—these are expressions of the same general tendency. If a school tolerates dishonesty it is diseased, and the sources of infection should be cleaned or cast asunder.

Appeal is then made for an honor system. It is a mistake to extend this system to all the dishonesties of adolescence, many of which are temporary, or to confine it to cheating on examinations. To inculcate a public opinion for general square dealing, strengthened by a careful weighing of evidence and a graded punishment for more serious offenses, is a problem of great delicacy in public high schools, which can only be solved by a study of local conditions both within and without the school. An honor system cannot be forced upon students, they must grow up to it; and it must be a high school, not a college, system, for in this, as in most matters, college plants will be exotics in the high school. Outsiders should only suggest; high-school faculties and students must work out their own methods in meeting this basic responsibility.

*School and Society*, April 17, 1915.

## CURRENT EVENTS

### CONVENTION OF AMERICAN FEDERATION

The American Federation of Catholic Societies held its fourteenth annual convention at Toledo, Ohio, in August. According to the Secretary's report, the Federation then comprised thirty national organizations, and twenty-five Catholic institutions. A resolution was passed at the convention which will have an important bearing on representation and which will extend membership to all Catholic societies, parishes and dioceses. The 1916 meeting will be held in New York City. The resolutions adopted by the Federation were as follows:

The American Federation of Catholic Societies is an organization of the Catholic laity of the United States under the leadership and guidance of the divinely commissioned and consecrated ministry of the Church, uniting individuals, societies, parishes and diocese, without destroying the individuality of any of them; an organization stimulating, feeding and nourishing all associations within it, and in turn stimulated, fed and nourished by them; an organization inspiring the fullest fidelity to the indelible character of a soldier of Christ's army, imprinted upon his soul in the holy sacrament of confirmation and demanding not more than what is implied in the name, "Catholic." An organization that knows no distinction of race or language, sex or party; an organization, in fine, which everywhere and at all times will uphold the standard of Christ's divine relation, and think and act and move in harmony with the Church, as the pulse beats in harmony with the heart.

It is not a political organization, and does not control the political affiliations of its members. It asks no favors or privileges, but openly proclaims what is just and fair.

It aims at the creation of a sound public opinion on all important topics of the day; it stands for the Christian life of the nation itself; for the proper observance of Sunday; for the Christian education of youth; for the sanctity and perpetuity of Christian marriage.

It asserts the necessity of Christian principles in social and



public life, in the State, in business, in all financial and industrial relations.

It combats all errors which are in opposition to Christianity and threaten to undermine the very foundation of human society.

It is willing to cooperate with all loyal citizens and with all civil and social energies which work for truth and virtue.

It exposes falsehood and injustice, whether in misrepresentation of history, doctrine or principles of morality.

In a word, it stands for the promotion, protection and defense of the sacred interests of Our Holy Catholic Faith, wheresoever and whensoever and by whomsoever unjustly attacked.

The aims of Federation, therefore, are religious and patriotic. They are the interest of all American citizens, and especially those who believe in a Divine Law Giver and in the revelation of a divine religion through Christ our Saviour.

#### *Holy Father*

We proclaim before the world our absolute and whole-hearted loyalty and devotion to our Holy Father, Pope Benedict XV., as the divinely constituted Head of the Church of Jesus Christ upon earth. We recognize in him, as the successor of St. Peter, the supreme and infallible teaching authority in all matters pertaining to faith and morals. Representing as he does the sovereignty of God over the souls of men, and the spiritual Headship of Jesus Christ, which extends equally and absolutely to all nations and knows no racial limitations, his spiritual authority transcends all national boundaries, and therefore he is at home everywhere and in the fulfillment of Christ's mission can be regarded nowhere on earth as a foreign potentate.

In fullest harmony with 300,000,000 Catholics inhabiting every country of this world, we protest, and will continue to protest, against the impious spoliation of the Church in her rights of property and in her liberty of action, and we demand, and will continue to demand, the absolute independence of the Holy See guaranteed by such safeguards as the Holy Father himself in his wisdom shall deem acceptable and sufficient.

We commend and indorse any and every movement organized for the development of greater generosity on the part of our people towards the Holy See, especially at this time when the sad condition of the warring nations of Europe precludes much assistance from these nations.

### *Sanctification of Sunday*

We deeply deplore the ever-increasing tendency among the masses of the people to turn the Lord's Day into a day of mere pleasure and frivolous and sinful amusement.

The original divine institution of the Sabbath Day was to give man a day of rest from labor that he might worship his God. The non-observance of this by the desecration of the Sunday has caused the ruin of individuals, families and nations, as is written in unmistakable characters in the history of the world. The violation of the laborer's rights of soul and body by compulsory servile work on the Lord's Day is one of the great evils of the modern industrial world and is largely responsible for the decay of religion among the masses.

We deprecate and condemn the un-Christian course of action of those employers, both public and private, who, actuated largely by greed, and in absolute and scandalous disregard of the Divine Law of the Sunday, compel their employes to perform unnecessary servile work on Sunday.

Where necessity really requires such labor on Sunday, we demand that the employers make such reasonable provisions as will enable the laborers to comply with their conscientious obligations of Christian worship. We also urge all employers wherever possible to give to their employes one day of rest in seven, always safeguarding the sanctity of the Sunday.

### *Mexico*

Federation notes with satisfaction how the work it inaugurated a year ago at the Baltimore convention in favor of down-trodden Mexico has borne fruit.

Roused by the clarion appeal of Federation, the ears of the country have at last been opened to the real condition of our persecuted brethren in Mexico, and many agencies, among them the Catholic Church Extension Society, were stirred to energetic action. The Catholics of our country rose splendidly

to the demands upon their charity and zeal in aid of the suffering clergy expatriated or exiled from our sister republic of Mexico. We deeply regret that the reign of terror which for long has impoverished and laid waste that beautiful land, carrying in its wake unspeakable outrages, robberies and murders, has not yet, after so much patience and suffering, come to an end. But with satisfaction we remember the promise given on behalf of our government by the Secretary of State to the Catholic Church Extension Society, pledging the strongest efforts on the part of the administration for the end that the people of Mexico would gain religious freedom.

#### *The Social Section*

The American Federation of Catholic Societies expressed its approval of every movement that has for its object the betterment of social conditions. It recognizes the rights of the toilers and their insistence on a living wage. It also declares it a necessary function of legislation to secure these rights and to protect life and limb in mills, mines, factories—in fact, in every hazardous occupation.

#### *Industrial Relations*

We approve of collective bargaining, trade agreements, conciliation and the voluntary arbitration of industrial disputes. We pledge our support to every legitimate effort of organized labor for a living wage, reasonable hours of work, protection of life and limb, workmen's compensation, decent and healthful conditions of life and labor. We recommend to Catholic trade unionists faithful attendance to trade union duties, active participation in the affairs of their union, and unceasing opposition to the abuse of their organizations by the destructive propaganda of socialism.

We pledge our support to the movements that are combating the evils of child labor and struggling to better the conditions of working girls and women in the industries.

#### *Large Social Aspects*

We urge the formation of Catholic social agencies, which, by means of study circles, lecture courses and conferences, will

deal not only with the problem of the employer and the worker, but of farmers and merchants, immigrants and colonists as well. The unskilled, unorganized workers and immigrants are specially deserving of our best sympathy and endeavor.

We recommend the organization of business girls' cooperative clubs in a very special manner, and, wherever possible and expedient, the erection of institutional homes both for single men and women who are away from home.

We again caution Catholics against membership in dangerous and forbidden societies. We call attention to the high ideals and splendid accomplishments of the excellent organizations that make up the American Federation of Catholic Societies and wherein all the benefits of union and fraternal aid, insurance, etc., can be adequately secured.

To the Catholic Societies that are well established in point of numbers and finance, we recommend an added interest in the problems of the young men and Catholic boys, who must be guided to physical and mental manhood. By the organization of gymnasium work and study courses they are enabled to give such needed assistance to the splendidly gallant though inadequate efforts of the boys' and young men's societies.

In conclusion, we recommend to all local federations everywhere an earnest zeal for the humane and religious care of prisoners and all inmates of charitable and penal institutions.

Recognizing the admirable Catholic spirit that animates participants in the lay retreats, we welcome the growth of this movement and wish it universal extension.

### *Divorce*

Divorce, with permission to remarry, is not only an offense against the law of God, but a menace to civilization and an assassin of family life, which is the foundation of the nation.

We urge Catholics, by every form of propaganda, to stimulate and cultivate a sound public opinion against absolute divorce and to labor for a reform of the existing lax divorce laws. We heartily commend the position taken by the Catholic Lawyers' League, whose members decline to take the cases of clients suing for absolute divorce for the purpose of remarriage.

*Immoral Literature, Pictures, Etc.*

We protest against the printing, mailing or selling, not only of obscene literature and pictures, but also of publications which outrage the religious convictions of any class of our citizens and contain scurrilous and slanderous attacks upon Christian faith and morals.

We particularly urge citizens to protest against dramatic exhibitions and films which ridicule religion, and openly, or by suggestion, teach immorality.

Boards of censors appointed by law play an important part in the purification of the drama and the photoplay. Such boards ought to be cordially supported, but citizens should be indefatigable in assisting them by protest and wise suggestions, and we commend and encourage the exhibition of films which are conducive to the moral, educational and spiritual improvement of our young people.

*The Principle of Catholic Education*

The Catholic child has an inherent right to a Catholic education. To deprive him of it is to inflict a grave injustice on the child and to jeopardize the civic and religious virtue of the rising generation. Catholic parents have a sacred duty to provide their children with a thorough education in a strong Catholic religious atmosphere. It is of supreme importance, therefore, even at great sacrifice, to develop the Catholic educational system, not only in the elementary schools, but in high schools, colleges and universities.

We note with special satisfaction the multiplication of Catholic high schools, academies and colleges. Urgent as is the necessity of educating children of tender age in Catholic parish schools, it is more urgent to surround them with strong religious influences and to impart sound teaching in the higher schools where certain branches lend themselves even more readily to the perversion of the faith.

The development of our Catholic educational system has been so steady and solid that there is hardly any branch of study that may not be pursued in Catholic schools. To select non-Catholic institutions of learning for the education of Catholic children, without grave and approved reason, places the

Catholic parent in direct opposition to the Catholic principle of religious education.

#### *Night Classes*

We look with favor on the establishment of Catholic night schools—especially for recent immigrants and their children—to teach the common school, high school and college branches, to prepare applicants for service examinations, and to familiarize them with their rights and duties as citizens. This work should be taken up with enthusiasm in all sections of the country to safeguard our people against the loss of faith by reason of the proselyting efforts of sectarian organizations.

#### *Freedom of Education*

There are certain large educational endowments created by men of wealth which are inimical to religious education. These endowments frankly discriminate against schools under religious auspices and thus penalize religious educators, discourage religion and handicap young people who desire a religious education.

We denounce such endowments as a serious menace to the religious and educational life of the nation.

#### *Bible Reading in the Public Schools*

We note, with gratification, the increasing discontent of our non-Catholic neighbors with a system of education which eliminates the teaching of religion, but we cannot but view with alarm the practice of reading the Bible, with or without comment, in the public schools, because such use of the Bible is obviously a religious exercise virtually Protestantizing the public schools, and, therefore, an offense against the conscience of Catholics, Jews and many others.

We renew our condemnation of the custom of holding the closing exercises of public schools in denominational churches, or of associating public school celebrations, in any way, with sectarian religious services.

#### *Deaf and Blind*

More than twenty thousand of our Catholic deaf and blind children are without the benefit of Catholic schools and mis-



sions, and are, therefore, exposed to the gravest dangers to faith and morals. These helpless children of Holy Mother Church are, on account of their affliction, doubly entitled to our loving solicitude and care. We urge all Catholics to support with special generosity Catholic institutions for deaf mutes and the blind, and to put forth every effort to secure for these afflicted people the spiritual and temporal advantages of the Catholic school.

#### *World Peace*

The American Federation of Catholic Societies gives its cordial and loyal adherence to the sentiments of our Holy Father regarding the peace of the world, and exhorts its members to pray and labor with him for their realization.

#### *Indians*

The story of the treatment of the Indians is a very sad one, and tardy justice demands that we should do everything in our power to foster and extend Catholic education among them. To the black gown the Indians owe their faith in God and their knowledge of the law of Christ, and the American Federation of Catholic Societies pledges its support and influence that justice be secured for the Indians.

#### *The Catholic Press*

Since the Catholic press is a most efficacious instrument for accomplishing the end which the Federation of Catholic Societies has in view, we most respectfully ask the Bishops and priests to urge upon the people the vital importance of supporting our papers, and we recommend that the various State, county and city Federations of Catholic Societies form press committees to put before the people of their community the claims upon their good-will and allegiance of the approved Catholic press with the object of promoting in all ways the apostolate of the press.

The cause of the Catholic press would be mightily strengthened if on a stated Sunday in the year the clergy of the United States explained to the faithful their obligations in regard to supporting the "Catholic Press Sunday."

The Federation recognizes the need of Catholic daily papers

and urges Catholics to encourage and support any movement to establish that important and powerful agency to extend and strengthen Christ's Kingdom in this country.

*Extension of Federation*

In view of the many forces of organized opposition to our Holy Faith and the need of well-directed organized effort to meet this opposition, we urge the extension of Federation so that it may embrace all parishes, dioceses and societies, and we respectfully ask the Right Reverend Bishops who have so emphatically and repeatedly expressed their cordial approval of Federation, to bring their dioceses into the Federation by active organization.

We recommend that this convention appoint a permanent committee embracing members of the hierarchy to put themselves into communication with the various Bishops of the country.

RIGHT REV. JOSEPH SCHREMBBS,  
Bishop of Toledo, Ohio, Chairman.

MOST REV. SEBASTIAN G. MESSMER, D. D.,  
Archbishop of Milwaukee.

RIGHT REV. JAMES A. McFAUL,  
Bishop of Trenton, N. J.

RIGHT REV. REGIS CANEVIN,  
Bishop of Pittsburgh, Pa.

RIGHT REV. MONSIGNOR M. J. LAVELLE, V. G.,  
New York.

RIGHT REV. MONSIGNOR A. J. TEELING, P. B.,  
Lynn, Mass.

HON. M. F. GIRTEN, Chicago, Ill.

JOSEPH FREY, New York, N. Y.

THEODORE McMANUS, Toledo, Ohio.

HENRY V. CUNNINGHAM, Boston, Mass.

CHARLES I. DENECHAUD, New Orleans, La.

FRANK SMITH, New York, N. Y.

JOHN PAUL CHEW, St. Louis, Mo.

*General Committee on Resolutions.*

## EDUCATIONAL WORK OF KNIGHTS OF COLUMBUS

Among the many activities of the Knights of Columbus none was more frequently referred to or commended more highly at their recent convention in Seattle, Washington, than the educational work of the Order. The Apostolic Delegate, Archbishop John Bonzano, who attended the convention, made especial mention of it in his address. The Supreme Knight, James A. Flaherty, gave it a fitting prominence in his annual report, reviewing first the lecture tours of Peter F. Collins and David Goldstein in their campaigns against Socialism and other fallacious theories. These two speakers appeared in debate before some quarter of a million of people, in about two hundred different cities, mainly in districts that are poor in number of Catholics. "One of the outstanding facts of these lecture tours," says the report, "is that, whereas at the outset of the courses the Socialists had made a point of organizing opposition in the form of hecklers who set questions they thought were unanswerable, soon it was deemed the part of wisdom by the opposition to silence and withdraw their interrogators, so completely were they put to rout by our lecturers."

The Commission on Religious Prejudice, inaugurated as a result of a resolution passed at the St. Paul Convention in 1914, has given ample proof of its fruitful labors during the past year. The Supreme Knights believed that the notable subsidences of the recent wave of bigotry are in large part traceable to the Commission's activity. The five members who constitute its personnel have spent only a small portion of the \$50,000 authorized to be spent to study the causes, investigate conditions and suggest remedies for the religious prejudice that has been manifest through press and rostrum in a malicious and scurrilous campaign against the Catholic Church and her representatives.

It was reported that nearly 10,000 sets of the Knights of Columbus edition of the Catholic Encyclopedia had been advantageously placed, and that thousands of copies of pamphlets on Catholic subjects had been distributed at the lecture courses. A very favorable report was also made on the Knights of Columbus scholarships for advanced studies at the Catholic University of America. Thirty-four graduate students have

pursued their studies on these scholarships during the past year. Of these fifteen received the Master's degree in June; one has been appointed Instructor in Economics in the Catholic University, and another has been appointed to a position in the Consular Service of the U. S. Government.

The Committee on Catholic Higher Education rendered the following report:

*To the Supreme Council, Knights of Columbus:*

The Committee on Higher Education feels that its report this year should call attention to the fact of the significance of the present war as regards education. A good many people seem to have allowed themselves to be persuaded that a great war between the educated nations of the world had become almost impossible, because men had advanced so far on the road of intellectual progress as to make it altogether incredible that a whole educated people could be brought to devote all its energies to the destruction of other men like themselves. It was felt that a number of factors had developed in modern life that made a war of many nations entirely out of the question. The bankers were supposed to control the situation and to make it impossible that the war, even if it should begin, could last for any length of time. Socialism was supposed to have made such progress in uniting internationally the workmen of various countries that they could not be depended on for warlike action against each other, as had been possible before. Above all, it was felt that the spread of popular education and the consequent supposed uplift of the people made a great war, and above all a lasting war, a thing of the past, of the times when men were ignorant and could not reason right, but not an eventuality of the vital present.

We need not say that all of these hopes and expectations have been disappointed. It looks now as though the war would last at least for several years more and that its end would only come by an awful wearing down process of the vitalities of the nations. It is not the governments who are making war; it is the people of the various nations, and their feelings are thoroughly aroused and they are ready for any sacrifices. So far from education as it has been developed during the past century and diffused among the peoples serving to put an end

to the war, it has only proved to be the source of new agents for the more rapid destruction of mankind. Instead of tempering the feelings of the combatants, from everywhere come reports of bitter cruelties. Non-combatant populations have never suffered more than in this great war of the civilized nations of the world.

So far, from the educated scholarly men of the different nations whose names are known beyond the bounds of their own country for what they have accomplished in the intellectual order proving a source of conciliation and a group that might be depended on to help in bringing war to an end, practically all the distinguished writers and teachers of all these countries are on record with the declaration that their own country is absolutely right and their opponents absolutely wrong, and that the right must triumph and that is the only possible end the war can have. So far as the influence of education and of the human intellect on conduct is concerned, we have here the indictment and conviction of its utter inability to regulate men's acts. Manifestly what men do, even those who are looked up to as highly educated in the very latest developments of our science—and philosophy, such as it is—is to decide on a course of conduct and then require their intellect to go and find reasons for them why they should pursue that line of conduct. In a word, the place of intellectual education as a strong influence for the betterment of man, in the nice, reasonable way that so many people have thought of it, proves to be so small as to be quite negligible in a crisis of this kind.

The incompleteness of any higher education which does not train the will as well as the intellect becomes manifest, and the Church's policy with regard to education is vindicated. The claims that when men knew enough, crime would decrease, injustice would disappear, fraud would grow less and our prisons might be turned into art galleries, perhaps, and our courts sit as art juries, have for long been recognized as entirely futile. Our gaols are more crowded, our courts busier than ever. Now this great war has shown that man's ruder nature has been very little, if at all, affected by the diffusion of education. He is just as ready as ever to take up at its fiercest the struggle for existence. What the outcome will be

no one can tell, but at least men should awake from their dream of intellectual education as meaning so much in the world as the past several generations have been inclined to think it. It has its place of influence on mankind, but that place is not paramount, and the spirit of Christianity and of the brotherhood of man must somehow influence international relations as well as those of citizens among themselves if there is to be happiness among mankind and any real progress.

The sacrifices that are being made for Catholic education then are well worth while, since this mode of education strives as far as is possible in an imperfect world to bring out what is best in man and make men think in terms of unselfishness rather than of that intense individualistic striving which purely intellectual education is so prone to foster, and which has failed us so egregiously that civilization is engaged in the attempt almost to destroy itself.

A number of people have ventured to say that this is surely the last war, but there is no reason to think that, for we are storing up an immense reserve of hatred of each other among men. There are magnificent examples of self-sacrifice among the physicians, the nurses and, above all, the Sisters and chaplains, in the present war, showing some of man's highest qualities. It is not human nature itself that is at fault, but the training that has made it so thoughtful only of self and of its own concerns, civic and national. Men are doing wonders in a line of duty when inspired by a great purpose. Hereditary enemies like the British and French, or the Austrians and Germans, who were at war with each other scarcely a generation ago, are now fighting shoulder to shoulder and men are laying down their lives for each other and for duty. If some time we shall have the virtues of war in time of peace, then we may have peace. If all men become brothers to each other, like those of different nationalities who are fighting on the same side, then this may be the last war. Only the spirit of Christianity will bring that about, and it must come from Christian education. We have been having education without Christianity, and see the result in the crop of hate that is assuaging itself with so many victims. Undoubtedly there will be a great revulsion of feeling toward Christianity and Christian education after the war, and that constitutes the



hope for the future. Here in America Catholics are better provided for this than any others, and Knights of Columbus must realize its value, not only for their own, but for all those whom they can influence.

JAMES J. WALSH,  
REV. DR. JOHN T. CREAGH,  
MICHAEL J. MCENERY.

#### DEATH OF DIOCESAN SUPERINTENDENT

The sudden death, on August 14, of the Rev. Joseph D. A. McKenna, Superintendent of Schools in the Diocese of Brooklyn, came as a distinct shock to his many friends in Catholic educational circles. Father McKenna was taken ill on August 11, and died after an operation three days later at St. Mary's Hospital, Brooklyn. He had served twelve fruitful years in the ministry at Flushing, L. I., and at the Church of Our Lady of Victory, Brooklyn. Although Superintendent of Schools for only two years, his work had a pronounced effect on the Catholic school system of his diocese. He was deeply interested in the welfare of his teachers, and in that particular field had done excellent service. He had extended his interests to Catholic teachers laboring in the public schools and for their benefit had organized an annual retreat, which this year was successfully conducted at St. Joseph's Academy, Brentwood. Father McKenna has been succeeded by the Rev. Joseph V. S. McClancy, of St. Gabriel's Church, Brooklyn, as Diocesan Superintendent of Schools.

PATRICK J. MCCORMICK.

## REVIEWS AND NOTICES

**Select Documents Illustrating Medieval and Modern History,**  
by Emil Reich. London: P. S. King & Son, Ltd., 1915.  
Pp. xvi+794. Price, 7s. 6d. net.

In teaching history, as has long been recognized, even the younger, let alone the older, hearer ought to be made acquainted with some of the original documents in which the causes, motives and results of great historical movements have been, so to say, crystallized. For with all the shortcomings of historic documents, there still remains in many of them something of that "atmosphere" which was perhaps the real moving force in the events or institutions recorded in the documents. In this volume Dr. Reich has given us a nucleus of the principal documents illustrating medieval and modern history, which teachers may conveniently increase or alter according to their own views, and has compiled a work of reference such as has not yet been attempted either here or abroad.

In the selection of documents here edited, Dr. Reich has been governed by the great factors which have dominated the world course. First in order come the great international treaties. Much space is then given to the "institutions, events and personalities of the Catholic Church." Next to them come the Holy Roman Empire and the Byzantine Empire, together with some general institutions of the Middle Ages. After these follow the Italian city-states and then the various great countries of Europe and America, the principal documents of which are likewise selected according to their degree of greater or less general influence on history.

Although Dr. Reich's choice of documents will probably fail to secure the approval of all or even of most teachers of history, yet it seems, on the whole, to be well proportioned—a great merit when so much has to be put in a space so limited—and most of the documents chosen are of absorbing interest to the student of history. Here are a few of them: The Edict of Milan (313); Rule of St. Benedict (530); of St. Francis (1223); the Truce of God (1040); the Magna Charta (1215); the Navigation Act (1651); the Act of Settlement (1700); the Edict of Nantes (1598), and its Revocation (1685); numerous

documents of the French Revolution; Constitution of the German Empire (1871); the Mayflower Compact (1620); the Declaration of Independence (1776); the Monroe Doctrine (1823). The documents themselves have been carefully copied from the best editions of the originals and have been wisely left in their own languages. To each document is prefaced a short introduction illustrating its historical perspective. A brief, yet adequate, bibliography for the further study of the details, circumstances and effects of the events or institutions recorded in the document is appended to the introduction. The elaborate index and glossary which exhausts both the proper names and the subjects contained in the different documents, adds most materially to the usefulness of the book. By careful study of such documents as are here edited and by the auxiliary reading of the books indicated for every one document, the teacher may and, we venture to submit, ought to acquire that sense of historic "atmosphere" which it is so important a matter to imbue oneself with since without it the teaching of history will remain dry and inefficient.

For this reason, then, and in so far as it is an invaluable aid toward getting the true perspective of historical studies, Dr. Reich's volume may be strongly recommended alike to all teachers and serious students of history. The format of the book reflects great credit on the publishers. It is only to be hoped that the recent death of the author, which all scholars will long deplore, may not retard the publication of his *General History* in the preparation of which he spent almost thirty years. On this subject no work yet exists in English which fulfils modern requirements.

PASCHAL ROBINSON, O.F.M.

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**Einhard's Life of Charlemagne.** The Latin text edited, with introductions and index, by H. W. Garrod and R. B. Mowat. Oxford: at the Clarendon Press, 1915. Pp. lix+82. Price 2s. 6d.

Although the primary object of this book is to satisfy the needs of students in history at Oxford University, it will serve to introduce to a rather wider public a work which may be

fairly called one of the literary masterpieces of the Middle Ages—Einhard's *Life of Charlemagne*.

This *Vita Karoli Magni*, as it is called in the original, was written shortly after the death of Charlemagne, which took place in 814. No one was better qualified to be the Emperor's biographer than Einhard, who was one of the group of learned men that Charlemagne had gathered about him from all parts of the west. In 791 he was admitted to the "Palace School," the center from which radiated the educational reforms which we will still, perhaps, regard as constituting the noblest part of Charlemagne's glory, and Einhard ever lived in unbroken friendship with the Emperor and his children. He bequeathed to the world in his *Life of Charlemagne* a work valuable to the historian and to the student of literature; a work which reproduces to a degree very remarkable in the period to which it belongs at once the technique and the spirit of antiquity.

With a view to setting this work of Einhard before the reader in a proper perspective, the editors have provided a scholarly introduction which opens with a sketch of Einhard's life, followed by an inquiry into his good faith as a biographer. Next comes a list of the other principal authorities for the life of the Emperor, and then the editors touch upon German culture in the early Middle Ages and upon the limits and administration of the Carolingian Empire.

After this introduction comes the text of Einhard's *Vita Karoli* in thirty-three chapters. The version here published is based on four MSS. of the ninth and tenth centuries and all the variants are noted at foot. The value of this text is greatly enhanced by the supplementary notes of reference and explanation. In these notes the editors have wisely tried to follow medieval rather than modern authorities and we note with pleasure that they have throughout elected to speak of "Charlemagne" and not of "Charles the Great"—to follow, that is, a usage sanctioned by Milton and Gibbon rather than a fashion certainly new and probably pedantic.

A comprehensive index of places, peoples and personal names, together with a map of the Empire of Charlemagne, completes the volume, and we must not omit to mention the interesting facsimile of a page of a Carolingian book which forms the frontispiece. Students of medieval history may well

be grateful to Messrs. Garrod and Mowat for their joint labor in the preparation of this little book, which is in every respect an excellent piece of work and quite worthy of the best tradition. And a special word of praise is due to its admirable production by the Oxford University Press.

PASCHAL ROBINSON, O.F.M.

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**The Teaching of History**, by Dr. Oskar Jaeger. Translated from the German by H. C. Chaytor, M.A., with an Introduction by C. H. Firth, M.A., Regius Professor of Modern History in the University of Oxford. Chicago: A. C. McClurg & Co., 1915. Pp. xxiv+228. Price, \$1 net.

The object of Dr. Jaeger's book is to supply a description of the ordinary method of teaching history in German schools, both classical and modern. It explains the aims which that teaching is meant to attain, the reasons which dictate the choice of particular historical periods and determine the order in which those periods shall be studied and the relation of history to other studies forming part of the course. Without entering too much into detail, the author gives a sufficient number of examples and particulars to make the general principles upon which the course is based perfectly clear, and to show how it works in practice. There is, of course, no single good way of teaching history and Dr. Jaeger does not wish to set forth a better system of teaching history, but to explain one which actually exists. Now and then he criticizes it or suggests some modification; he is somewhat conservative and inclined to think that recent changes have not been altogether improvements. But he remains throughout a schoolmaster writing for other schoolmasters, in order to show them by the light of his own experience how to make the best of the system with which they work. Having been a teacher of history himself for fifty years, Dr. Jaeger is able to understand all the difficulties which a teacher encounters in the attempt to carry out one of these comprehensive schemes of historical instruction and knows how they can best be overcome. Herein lies the chief value of the volume before us. For, after all, the problems which a teacher of history has to solve are the same in all countries, however much their educational systems differ.

The informing and interesting way in which Dr. Jaeger writes increases the value of his book and Mr. Chaytor deserves our best thanks for making it accessible to those who do not read German. His translation is all the more useful for being brought in by a well thought out and admirably unobtrusive introduction from the pen of Professor Firth of Oxford. Only one wishes that in an edition intended for American readers, the names of the forms in a German school had been rendered not by the equivalents used in England but by those in use in the United States.

PASCHAL ROBINSON, O.F.M.

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**A New Astronomy**, by David Todd, M.A., Ph.D., Professor of Astronomy and Navigation and Director of the Observatory, Amherst College. The American Book Co. Pp. 480.

Dr. Todd tells us that he has been led to prepare this volume owing to the neglect hitherto of the availability of astronomy for a laboratory course. It is written purely with a pedagogic purpose and, therefore, insistence upon rightness of principles, no matter how simple, has everywhere been preferred to display of precision in result. In order to secure the fullest educational value, the author has aimed to present astronomy not as a mere sequence of isolated and imperfectly connected facts but as an interrelated series of philosophic principles. The geometrical concept of the celestial sphere is strongly emphasized; also its relation to astronomical instruments. The law of universal gravitation has also received fuller exposition than commonly in elementary books. The importance of the student thinking rather than memorizing has been kept in mind throughout the book and special attention has been accorded to the specifications concerning astronomical instruction published by the Board of Regents of the State of New York. The illustrations are at once numerous, aptly chosen and good. Taken as a whole, this is the most readable and informative book on modern astronomy we have yet seen, being clear and abreast of current knowledge.

LEO MOLENGRAFT, O.F.M.



**The Schools of Medieval England**, by A. F. Leach. The Macmillan Company, New York. Pp. 349. Price, \$2.

In an earlier work, *English Schools at the Reformation* (1894), the author of the present volume succeeded in showing the antiquity of a great many English schools which were commonly thought to be of recent origin. At the same time he portrayed Edward VI as the Spoiler instead of the Founder of Schools. In another work, *Educational Charters and Documents* (1911), he furnished the finest documentary evidence for the great antiquity of the educational foundations of his country. He has now produced a much-needed history of the English medieval schools down to the Reformation, reckoning that movement from the accession of Edward VI.

The work begins with a chapter on England's oldest school, which the author believes to be Canterbury, and on the origin of the first Christian grammar or public schools. He finds that the latter descend directly from Rome and indirectly from Alexandria. The pagan schools, in other words, are, in his judgment, the models after which the early Christian schools of Europe and of England were formed. The schools associated with Theodore of Tarsus, Aldhelm of Winchester, Bede, Alcium, Alfred the Great, St. Dunstan, Lanfranc, university colleges, collegiate churches, the almonry and choristers' schools, are consecutively treated down to the Renaissance and the Reformation under Henry VIII. There is an abundance of historical data fully supporting the main contention of the author as to the antiquity and the great number of the grammar or public schools throughout the Middle Ages. He is careful more than once to indicate that the institution concerned is "no mere choristers' school or ecclesiastical seminary." The laity were everywhere well provided for educationally. Speaking in this connection of the supply of schools, he says (329): "It is clear from the number of schools mentioned, which are by no means all that could be named, that the supply was more than ample. It may be said broadly that wherever there was a cluster of houses which could be dignified with the name of town, there was a grammar school in the midst of it. Indeed, a grammar school might almost be taken as the test of that corporate, or quasi-corporate, activity which

justified a place in calling itself a town. It was an institution without which no community could consider itself respectable."

There is no doubt but that this work will serve very materially in constructing the history of education in England. The author is devoted to his country's schools. He has no sympathy, however, with the Church of Medieval England, and in particular with the monasteries and monks. Toward the latter, in fact, there is a positive antipathy, although when he speaks of the canons regular, who lived in community, he is not so violent. He prefers to regard the monastery not as a school, nor a university college, but "much more like a voluntary workhouse or a penitentiary" (53). He has given nothing on the education of women. While he says in the preface, "There is, however, not a single statement in this book not founded on verifiable authority," it is peculiarly unfortunate that the references could not have been given even in the text. One feels, indeed, that the author has made better use of the material bearing on the English schools than much pertaining to early Christian education in general. If his book had some sympathy for monasticism, its representatives and the great institutions fostered by it, a generous recommendation of it to all who are interested in early English education, and especially Catholics, would not be withheld.

PATRICK J. McCORMICK.

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**Abused Russia**, by Dr. C. C. Young. New York, The Devin-Adair Co., 1915, pp. 109.

This little volume is well illustrated: The topics dealt with will prove interesting reading at this time to many of our people. Their chapter headings are as follows: Some False Impressions, A Bit of Early Russian History, The Russian Temperament, The Religious View of the Russian, The Cossack, The Passport System, Regarding a New Treaty with Russia, The Russian Jews, Asiatic Possessions. Dr. Young has traveled extensively in Russia since 1907. He was provided with passports and introductions which secured for him admittance to practically everything which he desired to see. The book is written in a sympathetic spirit with Russia.

**The Aims and Methods of Nature Study**, by John Rennie. Baltimore, Warwick & York: pp. 268; \$1.10.

The aim of this work is to equip teachers with first-hand knowledge of facts, principles and methods so as to render them self-reliant as regards the developments of their work in this subject. It contains a full account of the organization of nature study throughout the school, typical courses of study for the different grades in the school, particulars of outdoor and indoor work, of town schools and country schools, of the school garden and the school aquarium. As to methods of teaching, the author regards it as specially necessary in nature study that general principles should be kept in view, while considerable latitude may be allowed in the matter of details. An important place is given to the keeping of pictorial calendars on which observations made by pupils out of doors should be recorded; weather records should also be kept, and in country districts, at any rate, the dates of commencement of agricultural operations.

The greater part of the book is taken up with outlines of model lessons dealing with typical studies. The book is illustrated by numerous original drawings and a large colored frontispiece, and is also provided with a Glossary of Nature Study Terms.

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**School Hygiene**, by R. A. Lyster. Baltimore, Warwick & York: pp. 350; \$1.15.

An important step in hygienic reform is the recent legislation which makes medical inspection compulsory in many school systems. There is room, therefore, for a book that will give teachers a sufficient training in hygiene to enable them to act as efficient assistants to the school medical officer. *School Hygiene* not only does this, but also covers the syllabuses for various important examinations in the subject. The author has been careful not to introduce an unnecessary proportion of theoretical information, and has in all cases explained his meaning in the simplest language available.

That it is "the best book of its kind" and "is obviously the outcome of a practical knowledge of the subject and of experience in lecturing to teachers" are the opinions, respectively, of *The British Medical Journal* and *The Lancet* on Dr. Lyster's

book, while *Nature* writes of it: "This book is succinct and well arranged. It is well adapted for the training of teachers in school hygiene generally as well as in the special personal hygiene that forms an indispensable preliminary to an effective system of medical inspection of school children."

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**Children's Perceptions**, by W. H. Winch. Baltimore, Warwick & York: pp. x+246; \$1.50.

What do children observe and what do they not observe at different stages of their development? Mr. Winch made careful experimental studies in the public schools to find out. In this book, which bears the subtitle, "An Experimental Study of Observation in School Children," the author not only gives his results, which are of importance for educational theory, but he also publishes a copy of the actual picture that he used for making his tests and supplies the reader with full accounts of just precisely what children of both sexes and of different years of maturity have done with the same picture.

Every reader will find it very much worth while to test his own capacity before he reads far into the book, and every teacher can repeat for himself with his own classes the work done by the author and can compare results freely with those obtained by him. In the text of the book will be found not only the statistical tables necessary for this comparison, but also actual reports of children of both sexes and different ages and school grades. In short, the work is designed to encourage and facilitate the actual trial of the experiment by the reader, and should on this account be especially welcomed by teachers and others interested in experimental pedagogy.

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**Battles of Destiny**, by Sister M. Fides Shepperson. Pittsburgh, Mount Mercy Convent, 1914: pp. 168.

"This little volume will prove of interest to the general reader and of inestimable value to the student or teacher of history. It contains graphic descriptions of the seventeen great struggles of the historic past—Marathon, Arbela, Zama, Teutobergerwald, Adrianople, Chalons, Tours, Senlac-Hastings, Orleans, Lepanto, Spanish Armada, Naseby, Blenheim, Pultowa, Saratoga, Valmy and Waterloo. Dates, figures, facts, estimates and reflections are presented in attractive form;

and the net results of long research labor are given in a nutshell.

"Those terrific conflicts of the past seem strangely fascinating when looked at in their crucial throes ere yet they are stamped with the die of destiny. The thoughtful mind asks, 'Would our world of today be just what it is if all or if any one of these battles had borne results the reverse of what they did bear?'"

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**Preludes**, by Sister Mary Clara, B.V.M. Dubuque, M. S. Hardie, 1914: pp. 84.

This little volume contains eighty-four poems from the graceful pen of Sister Mary Clara. A couplet printed in lieu of an introduction fittingly characterizes many of the poems,

Love sings on earth in plaintive minor keys

Faint preludes of Life's fuller harmonies.

The REVIEW wishes the volume a wide circulation. Many of the songs would prove most useful to our little ones.

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**Shall I Be a Daily Communicant? A Chat with Young People**, by Rev Francis Cassilly, S.J. Chicago, Loyola University Press, 1915: pp. 79.

"They who are wont to lend a willing ear to the direction and exhortation of the Church will readily appreciate the object of this little book, which is to elucidate for the young the two decrees on frequent Communion, dated respectively the twentieth of December, 1905, and the eighth of August, 1910."

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**Our Lord's Last Will and Testament**, by Rev. Herman Fischer, S.V.D. Adapted for America according to the third German and the first English edition by E. Ruf. Techny, Ill., Mission Press S. V. D., 1915: pp. 236.

This little volume is an eloquent plea for help in the work of the foreign missions. France, that for so many years supplied missionaries and funds, is now occupied in another way and if the work of the Catholic foreign missions is to be continued and developed it must be done in large measure by the Catholics of the United States. Our Lord's Last Will should bring help to this great cause.

**Reading Julius Caesar**, by W. F. P. Stockley. London, Longmans, Green & Co., 1914: pp. x+91; price, 30c.

This little work contains many helpful suggestions to the teacher and can scarcely fail to render assistance to the pupil.

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**The Most Vital Mission Problem of the Day**, by Rev. Frederick Schwager, S.V.D., translated by Rev. Agathor Colf, O.M., Cap. Techny, Ill., Mission Press, 1915: pp. 136; price, 90c.

The translator says of this book: "The vital importance of Father Schwager's work will forcibly present itself to the reader. The translator's one regret is, not to have had time to bring to hand the English authorities so copiously cited, as this would have unnecessarily delayed the publication of a most necessary and timely book.

"The European war will turn the eyes of all foreign missions to America for their needs. This is the one great opportunity for the Catholics of the United States to show what they can do when the Church calls for their help in the hour of need for millions of heathens. If we do not heed the call, the work of centuries threatens to be undone. Europe, poor Europe, cannot help; more fortunate America must."

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**The Fundamentals of Psychology**, by Benjamin Dumville. Baltimore, Warwick & York, pp. viii+382; \$1.40.

The object of this book is to provide a textbook of psychology suitable for the use of teachers; in other words, a book which, while giving a clear and adequate account of the nature and development of mental processes, shall do so throughout with reference to the actual work of the school. Thus it seeks to enable the teacher first to obtain a firm grasp of the fundamental facts of psychology and then to utilize his knowledge in the classroom.

Throughout the work the author has tried to avoid details which have little bearing on educational procedure and to give a clear sketch of the essential mental factors with which the teacher has to deal, and which he hopes to develop. It will never be possible to make the serious study of psychology easy. But it is possible so to present the matter that the painstaking student of average ability can obtain a clear insight into the



mind of the child, can appreciate the nature of his task as a teacher, and can make his practice in school into an intelligent attempt at supplying the growing mind with the food which it is capable of assimilating.

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**Report of the Commissioner of Education for the Year Ended June 30, 1914.** Volume 1. Washington, Government Printing Office, 1915: pp. xxxviii+810.

This first volume of the Commissioner's report which has just issued from the press is a work of unusual value in its line. It witnesses not only the growth in volume and usefulness of the work of the Bureau of Education but it gives hope of still greater development in the future. The Commissioner's introduction which occupies the first twenty-five pages, is packed with useful suggestions and recommendations which we sincerely hope will be listened to by our legislators. The chapters in the volume are as follows: General Survey of Education, 1914; Recent Progress in Educational Administration, Progress in City School Systems in Cities of More than 25,000 Population, Current Progress in Schools of Cities of 25,000 Population or Less, Rural Education, Secondary Education, Higher Education, Progress of the Year in Medical Education, Medical Education in the Homeopathic School of Medicine, Recent Progress in Legal Education, Progress in Vocational Education, Agricultural Education, Education for the Home, Kindergarten Progress in 1913-14, The Montessori Movement in America, Education for Child Nurture and Home-making Outside of Schools, Professional Art Schools, The Trend of Civic Education, Negro Education, Recent Progress in the Education of Immigrants, Recent Progress in Wider Use of School Plant, Library Activities during 1913-14, Educational Work of American Museums, School Surveys, American Citizenship in the Educational Surveys, Denominational Schools, Educational Associations, Education in Territories and Dependencies, Schools Conducted by the United States Government, Education in Canada, Education in Central and South American States, Educational Movements in Great Britain and Ireland, Education in the Smaller Kingdoms of Northern Europe, Educational Conditions in France and Switzerland, Education in Central Europe, Educa-

tion in the Kingdoms of Southern Europe, Education in Russia, Modern Education in Asia and Africa, Education in Australasia, Events of International Interest.

The Bureau of Education exists not to control schools whether conducted by the State, by the Church or by private venture. It exists by the will of the nation for the service and assistance of all those who are engaged in the work of education. It aims at collecting facts, at codifying and tabulating statistics, and in many other ways accomplishing what would be impossible to any private agency and what really could only be undertaken properly by the national Government. The Bureau, since its establishment in 1867, has rendered many great services to the cause of education. It has, in fact, played a large rôle in standardizing schools of all grades throughout the nation and it has served to bring to the workers in the field help and suggestion from fields afar. Our Catholic schools should avail themselves of the service of the Bureau. At least they should procure the annual report and peruse it.

T. E. SHIELDS.

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**Teacher and Teaching**, by Richard H. Tierney, S.J. New York, Longmans, Green & Co., 1914: pp. ix+178.

This little volume is made up of a number of essays printed originally in America under the following titles: *The Teacher and the Teacher's Chief Work*, *True Education*, *The Ideal Teacher*, *Methods of Teaching*, *Mental Stimulus in Education*, *The Method and Function of Recitation*, *Discipline*, *Character*, *Training for Character*, *Religion and Education*, *Sociology and Catholic Education*, *The Boy and the Secular Life*, *The Boy and the Priesthood*, *The Boy and the Religious Life*.